The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 19.—WHOLE NUMBER 955.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . . . 6 1-2 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . . 6 " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In CHURCH OF THE HOLY APOSTLES . . 8 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 6 " and 6 "

Calendar for July.

8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. St. James the Apostle.
29. Eighth Sunday after Trinity.

August.

5. Ninth Sunday after Trinity.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Poetry.

From the Missionary.

"Stand, as an Anvil, when it is Beaten upon."

St. Ignatius to St. Polycarp; both Martyrs.

"Stand, like an anvil," when the stroke
Of stalwart men falls fierce and fast:
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

"Stand, like an anvil," when the sparks
Fly far and wide, a fiery shower:
Virtue and truth must still be marks,
Where malice proves its want of power.

"Stand, like an anvil," when the bar
Lies, red and glowing, on its breast:
Duty shall be life's leading star,
And conscious innocence, its rest.

"Stand, like an anvil," when the sound
Of ponderous hammers pains the ear:
Thine, but the still and stern rebound
Of the great heart, that cannot fear.

"Stand, like an anvil." Noise and heat
Are born of earth, and die with time.
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

G. W. D.

Riverside, St. Barnabas' Day, 1849.

Selected Matter.

From the Irish Ecclesiastical Journal.

TETRALOGIA LITURGICA: sive S. Chrysostomi, S. Jacobi, S. Marci, Divinæ Missæ: *quibus accedit ordo Mozarabicus.* Recensuit Joannes M. Neale, A. M. Londini: Leslie, 1849.

IT has been well observed, that the pursuit or neglect of liturgical subjects always coincides with the life or torpor of the Church. A Church can be truly judged by its liturgy alone, which authoritatively sets forth the sum and substance of its system. The most valuable documents of the Church Catholic are her ancient ritual forms, which embody the spirit of her public teaching, and which, yielding the testimony of each of her branches, announce the great principles of the faith, unaffected by the private opinions of Fathers, or the discrepancies naturally to be looked for when *individuals* decide. When the mind of the great Anglican Church is to be sought out, we surely would not refer, in the *first instance*, (however we might recur to them for *illustration* or *support*) to the writings of *any* of her divines—our appeal would be to her well-known and established decisions and dogmatic teaching, as set forth in the Book of Common Prayer.

The term liturgy (λειτουργια) originally denoting a public service or duty to the State, and employed in the LXX. to denote the worship of God, was appropriated by the early Church to signify the Communion office. In all the liturgies which have come down to us from ancient times, there was a common element, viz., certain portions of the psalms and other hymns, the oblation of bread and wine, with their consecration, the Lord's supper, together with the communion, and giving of thanks. But there was also a *particular* element, varying at different times and places, namely,—the portions of Scripture selected to be read, the number of prayers, the rites to be used by the officiating minister, &c., &c. Thus we have the liturgies of St. Peter, St. James, St Basil, &c., (so called from their real or reputed authors,) as well as the 'Gallican,' 'Roman, 'Anglican,' liturgies. St. Paul appears to have sketched out the form of the first liturgy, when he writes (I. Tim. 11, i.:) "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men (*a*.) And in I. Corinth. xiv., when he describes the worship of the first Christian assemblies, he informs us that psalms were sung—that the people answered *Amen* at the giving of thanks—that portions of the Old, as well as the New Testament, were read, and that all concluded with an exhortation. In the next age, Justin Martyr, in his first apology, states the form of Christian worship, as received from the Apostles, to consist of the reading of Scripture, the consecration and administration of the Holy Communion, the offering of prayers, and a discourse. Apol. i. *olim* II., n. 67.

The student of antiquity has been placed under considerable obligations by Mr. Neale, in the valuable volume now before us, in which he has brought into view a province of liturgical information, not heretofore published in these countries, in the original form—no English editions of the liturgies of St. Mark, of St. Chrysostom, or of the Mozarabic, having as yet appeared. The three former of the rituals mentioned above, are printed in parallel columns, thus exhibiting, at a glance, their mutual harmonies and variations; and, side by side, we also have the Mozarabic, valuable both for its antiquity, and for its occupying a middle place, as it were, between the liturgies of the East and West. Mr. Neale has not added the Clementine liturgy to this edition, both because Mr. Maskell has included it in his learned work, and because, as the production of a private writer, it has not been adopted by any particular Church.

Mr. Neale divides the primitive liturgies into five classes (*b*): the Roman, referred to St. Peter; the Gallican, to St. John; the Alexandrian, to St. Mark; that of Jerusalem, to St. James; and the Oriental to St. Thaddeus. From the Alexandrian were derived the liturgies of the Copto-Jacobites, and the Æthiopians; from the Oriental, those of the Nestorians; from that of Jerusalem, the liturgies of St. Basil, [A. D., 375,] of St. Chrysostom, [A. D., 400,] &c. And here we are inclined to differ from Mr Neale, in the date he assigns to the liturgies of St. James and St. Mark, which he considers to have been composed about the beginning of the third century Not to mention plain allusions to the different terms and formulas in which the condemnations of the various heresies, whether Arian, Macedonian, or Nestorian, had been expressed by the Church of England, "the Apostle of England," (*e. g.*, the title Θεοτοκος applied to the Blessed Virgin, p. 45, as well as the introduction of the Nicene, or rather, Constantinopolitan creed, p. 77,) we confess that we are not convinced by Mr. Neale's reasoning, as to the antiquity of the hymn Τρισάγιον, p. 23, to which there does not appear any valid reason for assigning an earlier date than the year 446; at least we require some more cogent argument than that founded on its use at the Council of Chalcedon, A. D., 451. It may, doubtless, have been introduced by Proclus; but if the principle of interpolation be admitted, how much of the *whole liturgy* [as here published] is modern, how much, of the early date assigned to it by Mr. Neale? But such discussions exceed our narrow limits, and we hasten to give a curious illustration of the *historical* value of liturgical studies (*c*.)

Nothing more strikingly exhibits the original independence of each particular Church, and is, therefore, more adverse to the modern usurpation of Rome than the diversity to be noticed among the different liturgies peculiar to the several branches of the Church Catholic. At the close of the sixth century, for example, Augustine, "the Apostle of England," asked Gregory the Great, "Why, as there was but one faith, had the Churches divers customs, so that there was one form of service in use at Rome, and a different one in the Churches of Gaul?" (*d*.) Before noticing Mr. Neale's learned account of the Mozarabic liturgy, a few observations relating to this fact just mentioned, will not only throw light on the history of this valuable monument of antiquity, but will also illustrate the nature of that agency whereby the See of Rome, by degrees, consolidated its power.

All learned men are now agreed that the Church of France had originally its own peculiar form for celebrating Divine service, derived from the Oriental Church, and therefore different from the Roman. This ancient liturgy prevailed in the Churches of France, till the times of Pepin and his son Charlemagne, when it was laid aside for the Roman form, at the instance of the Popes. The change was brought in gradually, and with caution; and at first amounted merely to the Roman chant which Pepin introduced at the desire of his relation, Pope Stephen III., who, at that time, and, as we may presume, for this purpose, visited Gaul (*e*); but, subsequently, Charlemagne was led to solicit from Adrian I. the use of the Sacramentary of Gregory the Great (*f*.) Pepin and Charlemagne had obvious reasons for thus yielding to the ambitious and subtle views of the Pontiffs. Their object was, to annex Italy to their dominions, and to attain the dignity of Emperors of the West. This, Charlemagne subsequently attained; and both felt how useful the assistance of the Popes must be, in furtherance of their designs—an assistance, the benefit of which Pepin had already experienced, when he seized on the sovereignty of France.

"And thus," writes Muratori, "by the efforts of the supreme Pontiffs, the Gallican Church, wholly laying aside its own ancient rites, adopted the Roman."

The Popes were not tardy in availing themselves of this assistance of the secular arm, as Mabillon informs us, in his Preface to the Gallican Liturgy, (No. 3,) for, by the express orders of Charlemagne, not France alone, but Germany, and the other provinces of his empire, were compelled to accept the Roman office; and this order was so rigorously carried into effect, that his grandson, Charles the Bald—for it appears that the interference of the State in promoting the extension of the Roman Church, was somewhat more important than some persons would have us believe—Charles the Bald, unwilling to see the ancient worship of his country supplanted without knowing why, determined to judge between the two liturgies, and *himself* to decide which should be adopted for the future. The efforts of the adherents of Rome were so successful, that no copy of the Gallican liturgy was forthcoming; on which the emperor ordered *the ancient liturgy of the Church of Toledo* to be celebrated in his presence by some priests of that Church. The importance of this fact we shall return to presently. Meanwhile Charles chose to prefer the Roman to the ancient ritual, and issued an edict to that effect, in an epistle to the clergy of Ravenna, which concludes thus:—"Sed *nos* sequendam ducimus Romanam ecclesiam in Missarum celebritate."

So stringent seems to have been this ordinance, that, in a short time, even the copies of the Gallican ritual had disappeared; and, in the time of Cardinal Bona, the learned were reduced to conjectures as to its nature; when the Cardinal happily suggested that, from the fact relating to Charles the Bald, which we have adverted to, the missing liturgy may have been the same as that of Toledo. Our limits prevent our entering into any account of the steps by which this conjecture was fully confirmed, and how it was established that the ancient Gallican form, and that of Toledo, or the Mozarabic were, as far as the case permitted, the same; for, in both the titles of the prayers were the same, as also their substance, although expressed in different language, so also was the arrangement of the whole service. To confirm what we have stated, and to prove, beyond a doubt, that the Roman ritual was not in use in France in ancient times, we shall merely quote the authority of Hilduinus, who wrote A. D., 834, and who states that he saw and collated "antiquissimos et nimia pene vetustate conscriptos Missales libros, continentes Missæ ordinem more Gallico, *antequam Gallia tenorem Romanum susceperat.*"

To return to Mr. Neale. He observes, that it is indisputable that, previously to the irruption of the Goths, A. D., 409, the Church of Spain had derived its liturgy from France, and hence, indirectly, from the Church of Ephesus, a fact which fully accounts for its Oriental sympathies. Any interpolations or errors introduced by the Goths or Arians were ultimately removed by the Council of Toledo, A. D., 599, and the influence of St. Isidore. The Saracens conquered Spain in the year 714, and, after a series of persecutions, at last allowed the Church some toleration in Toledo and other cities. From this time the Spanish liturgy began to be called Mozarabic, the derivatives of which name seems most probably to be that assigned by Pococke, viz.: that, in the Arabic tongue, the phrase *Arab Arabe* denotes a genuine Arab; *Arab Mostarabe*, a resident among them, or one by adoption; and hence the Office was termed Mostarabic, or Mozarabic.

Here, also, the ancient form was compelled by the civil power to yield to that of Rome. In the year 1095, Alphonso V. succeeded in shaking off the Mahommedan yoke, and in reconquering Toledo. His first design, after his conquest, was, to restore Christian worship throughout his kingdom. The Romish ritual, as we have seen, had been, for years, established in France, and it had also made its way into some of the neighboring parts of Spain. The Papal legate, Hugo of Clugni, at once set himself to the task of supplanting the ancient Spanish liturgy; but, "The Catholics of Toledo," writes Cardinal Lorenzana, "adhering firmly to their most primitive ritual, refused to accept another; so that King Alphonso, in accordance with the spirit of his nation and age, committed the decision of the question to the result of a single combat between two knights, a Frenchman, on the side of the Roman liturgy, an inhabitant of Toledo on that of the Mozarabic. The French knight was defeated, on which a no less exotic trial was had recourse to, viz., that both Missals should be cast into the fire, and whichever might remain without injury, should henceforward be observed at Toledo. The result, as the story goes, was, that when the two volumes were cast on a burning pile, the Roman leaped forth without hurt from the fire, but the Mozarabic remained without injury in the fire itself. The conclusion inferred, was, that God willed that the Roman liturgy should be used generally throughout the kingdom, but the Mozarabic only in certain districts in Toledo."

Such, adds Mr. Neale, was the ardor of the king, in carrying out this decision, that the proverb grew up, *quo volunt reges vadunt leges.*

Want of space will not permit us to dwell on the subsequent history of this ritual—how the six parish Churches of Toledo persisted in its use, how Pope Eugenius III. endeavored constantly to extirpate it, or how Cardinal Ximenes exerted himself to restore it to its genuine state, and remove any corruptions which had crept in, through lapse of time, as also how he instituted a foundation for its perpetual and accurate celebration, which endowment Du Pin found flourishing in 1721; suffice it to say, as Mr. Neale informs us, that all traces of this ancient custom has disappeared. "Hæc omnia," he observes, ("ut ex amico didici qui anno superiore Hispaniam visebat) neglecta et inusitata jacent: et valde timendum est, ne prorsus pereat officium Mozarabicum."

We again take the opportunity of recommending this valuable work to our readers; and we are rejoiced to perceive that Mr. Neale proposes to devote still further attention to the subject of the Oriental liturgies.

(*a*) St. Augustine, when asked by Paulinus the meaning of these words, answered, "Se in illis inspicere liturgiæ ritum, quem omnis vel pene omnis frequentat ecclesia; ut precationes accipiamus, quas facimus in celebratione Sacramentorum, antequam illud, quod est in Domini mensa, incipiat benedici; orationes, cum benedicitur et sanctificatur, et ad distribuendum comminuitur, quam totam petitionem fere omnis ecclesia dominica oratione concludit. . . . Interpellationes autem, sive ut veri codices habent, postulationes fiunt cum populus benedicitur; tunc enim Antistites, velut Advocati, susceptos suos per manum impositionem misericordissimæ offerunt potestati. Quibus peractis, et participato tanto Sacramento, gratiarum actio cuncta concludit." Epis. 59, *alias* 149.

(*b*) Mr. Palmer has reduced the primitive liturgies to *four* classes: the great Oriental liturgy, the Alexandrian, the Roman, and the Gallican. Orig. Liturg. Vol. 1. p. 8.

(*c*) We cannot avoid noticing some awkward errata allowed to remain uncorrected.

(*d*) Matt., Westmonast. ad an. 596.

(*e*) Mr. Neale (p. 224) clearly traces out the difference between the Roman ritual, in its chants, anthems, &c., and the Gallican and Mozarabic Offices, showing also the greater antiquity of the latter.

(*f*) *Vide* Adrian's Epistle, the 82d Cod. Carol.

(*g*) Antiq. Ital. Medii Ævi. Tom. IV., in diss. 57, de ritibus Ambros. Eccles. p. 833.

From the Irish Ecclesiastical Journal.

On the Encyclical Letter of Pius IX

FEBRUARY 2, 1849.

SIR:—The information contained in the Irish Ecclesiastical Journal for the month of May, concerning the encyclical letter which Pius IX. of Rome, has lately issued to all the churches under his jurisdiction, affirming *ex cathedra pontificali* the immaculate conception of the blessed Mother of our Lord, induces me to request you to find room for the following extract from the Catholic Father and Holy Bishop, St. Epiphanius, Metropolitan of Cyprus in the fourth century A. D. 368–403 upon this subject:

"Sec. 4. In very deed the Virgin was a virgin, and much honored, but not given to us to be worshipped; but she herself worshipped Him who was born of her flesh. Sec. 5. Which of the prophets has enjoined that any man should be worshipped, that I may not speak of a woman? She is a chosen vessel, indeed, but a woman, and in no wise altered in her nature. . . . . For if he was unwilling that the angels should be worshipped, how much less would he have conceded it to the daughter of Anna. . . . . Who was not otherwise born than according to the nature of men, but like all others of the seed of man, and of a woman's womb. Sec. 7. Let Mary be honored; but let the Father, the Son, and the Holy Ghost be worshipped. Let no man worship Mary. . . . . Though Mary be the best, and holy, and highly honored, yet is she not to be worshipped."—Epiphanius *against the heresy of the Collyridians*, secs. 4, 5, 7. Edit. Petav. Cologne 1682, I. pp. 1061, 1065.

In which prohibitions the term made use of by St. Epiphanius is not Λατρεία *(latria)* but προσκύνησις (proscunesis) which whether it exceeds or falls short of the force of Dulia or Hyperdulia, may be left to the reflection of those who make use of those terms.

That which I aim at in requesting room for the foregoing is to afford to every lover of Catholic truth in Ireland the opportunity for considering whether the document which Pius IX. has promulgated to Christendom is to be regarded as setting forth a Catholic verity; or not rather as savoring of heretical pravity to be abhorred of every true Catholic, and rendering that prelate worthy to receive from the Catholic Church a repetition of the censure which it formerly passed against his predecessors in the Roman see—Vigilius and Honorius. And that which I desire leave to submit through your columns to the consideration of all the faithful in Ireland and elsewhere, I would fain submit also in Christian fidelity, and with all the respect due to Episcopal order, to the consideration of that prelate by whom the letter in question has been issued. And if there be among those in Ireland who have means of access to and communication with the Roman pontiff—any who, out of love to Catholic truth, are ready to tread in the steps of the holy Irish missionary, St. Columbanus (a) I invite them by their allegiance to the Catholic Church, and by the accounts which they must render to the Divine Founder, the Chief Bishop and Shepherd of the same, to exhibit such fidelity towards both, as to bring this matter under the consideration of the said prelate: and let our prayers be offered to God for him, that he may be led to renounce the error into which he has been betrayed.

I am, sir, your obedient serv't,
ARTHUR PERCEVAL,
Chaplain in Ordinary.

Little Bookham, May 6, 1849.

(a) I allude to the faithful remonstrance offered by that holy Bishop, in the days of Ireland's glory and independence to Boniface IV. of Rome, about A. D. 603, in which these and similar passages occur: "Lest, therefore, the old robber bind men with this very long cord of error, let the cause of this schism, I pray, be immediately cut off from them." "For one must grieve and mourn if, in the Apostolic see, the Catholic faith be not maintained." "Now, it is your fault if you have deviated from the true trust, and have made void the first faith; deservedly your juniors withstand you and deservedly they do not communicate with you." "For if these things are more sure than false, the tables being turned, your sons are changed into the head and you into the tail, which is sad even to be mentioned." "Therefore as your honor is great in proportion to the dignity of the chair, so have you need of great care, that you lose not your dignity through any perversity." "For so long shall power remain with you as right reason remains." "Because a right confession gave the privilege to the holy possessor of the keys, the common father of all, it is lawful even for your juniors to stir you up for the zeal of faith, for the love of peace, for the unity of the chosen." Bibliotheca Veterum Patrum. Par. 1677, xii., p. 28 et seq. I use the translation of Rev. W. G. Todd, Curate of Kilkeedy, Diocese of Limerick, in his "Church of St. Patrick."

Communications.

For the Churchman.

"Godliness," we are told, "is profitable unto all things, having promise of the life that now is, and of that which is to come."* And truly, no one can take a just view of the religion of the Bible, without perceiving that besides being a homage due to God, and required by Him, as our Creator, Father, and Sovereign, and His appointed means for fitting and preparing us for His joy and favor through eternity, it is the source of our own purest and highest happiness in this world. It is doing great injustice to religion to regard it, or to act as if we regarded it, as something apart from the ordinary and every day thoughts and concerns of life, and constituted peculiarly of orthodox faith, or certain sacred exercises, or certain spiritual feelings or experiences. In its genuineness, as required in the Bible—man's only sound rule of right and wrong—it does indeed involve correct views of doctrine, faithful and conscientious observance of devotional ordinances, acts, and exercises, and spiritual frames and states of mind. All history and experience prove that the moral influence of stated and serious habits of outward religious exercises is essential to the proper and profitable discipline of the mind, and its constant readiness and fitness for moral and spiritual duty; and that its peculiarly religious affections and exercises are the best security of its virtuous character and operations. So also can the mind's religious affections and exercises be duly cherished and governed only by their being coupled with well regulated external observances. It is therefore wise and good in our Heavenly Father, not only to require such observances as tests of obedience to Him, and thus lay us under a moral obligation to their performance; but also to enforce this, and incorporate it into the very essence of our religion, by making such observances means of those influences of His Holy Spirit, whereby alone the heart and life can be rightly directed and governed. And this right direction and government of the heart and life is made, in the religion of the Gospel, to embrace such principles and practical rules of duty as most contribute to man's welfare and enjoyment in his individual capacity, and in every relation which he sustains towards his fellow men.

"The end of the commandment," says the Apostle, "is charity, out of a pure heart, and of a good conscience, and of faith unfeigned"† Charity or love is that greatest of Christian virtues, without which whatsoever a man may have of faith, or of religious feelings and experiences, or of works of piety or morality, is nothing worth. Yet, not without these, is charity itself perfect. There must be a heart purified by the genuine spirit of Gospel piety and morality, in its proper influences over every principle and affection which goes to the making up of the character and conduct; and a conscience rendered good—informed, directed, and energized—by the divine grace promised in the Gospel, and *kept good* by the constant application of that grace to walking in all the commandments and ordinances of the Lord; and faith unfeigned—"such trust through Christ to God-ward," as, honestly feeling man's own utter insufficiency, looks to divine teaching for all that can be known of what is true and right in religion and morals, cheerfully sacrifices to it all the questionings and oppositions of the human understanding, cleaves, with all the heart and mind and soul and strength, to the hopes, and promises, and requirements of the Gospel, and feels that God through Christ is the only Refuge of the sinner who would be justified and saved: then, thus cherished and exerted, CHARITY becomes the end of the commandment—the great object of all the requirements of the Gospel—that issue, that essential part, of faith and piety, without which they cannot be true and genuine.

Charity (αγαπη), in the Gospel sense, is a very comprehensive term, having reference more to the principle of action in the heart, than to action itself: not that it is by any means independent of action: this, if there are means and opportunity, is essential to it; but it is not, in itself, charity. St. Paul gives us a strong illustration of this, when he supposes that even all one's goods may be given to feed the poor, and yet he not have charity. Purity of motive, and disinterested love, are necessary to make a good deed charity; and such love, so cherished, is, in itself, charity, if there exist not means and opportunity of manifesting it in action. Charity is that principle and feeling of love, which, filling and controlling the heart, is directed, first and especially, towards God, as being the only Object possessed of that perfection which removes the possibility of mistake as to worthiness of being loved, and of the highest possible claim to our love. Love, when purified, and elevated, and sanctified, by having God for its Object, is prepared, by the virtue thus reflected upon it, and by the principles and regulations under which it is thus placed, to be the most productive of happiness when exercised toward fellow men, both to the heart that cherishes it, and to the object on whom it is bestowed

In this its true Christian character and development, charity is that essential, living, and operative principle of the Gospel, which makes that glorious and gracious dispensation the grand promoter and securer of human happiness. Unselfishness, disinterestedness, purity, and the mastery over passions and tempers, are its governing principles. Its aliment is the desire of doing good, and of strengthening virtuous sympathies. Its happiness is to see that good is done and enjoyed. It delights in all those duties which make the social principle, in every department, a source of comfort, of welfare, and of virtuous pleasure. It loves to lessen the sorrows and increase the enjoyments of others. It turns the personal experience, from which no one's lot in life is exempt, of adversity, of frailty, and alas! of sin, into motives for humble imitation of the compassion, long-suffering, forbearance, and kindness, for which it feels that the claims of its *Divine* Object are so moving and so strong.

Holy Scripture is filled with precepts and examples, which enforce this highest and best of duties, in reference not only to the common tie which nature forms, and the Gospel sanctifies and strengthens, between all mankind as such, but also to all the particular relations of domestic, social, and civil life, and all produced by the divers states and conditions which providential dispensations create among men; and especially, and as pervading all, and combined with all, to the holy and heavenly character impressed by the Gospel on its good and faithful followers, and the duties thus devolving on them among themselves, and towards all men. Be these precepts and examples subjects of the Christian's constant study and meditation, that he may duly appreciate them; of his constant prayer that he may faithfully profit by them; and of frequent serious and searching self-examination, that he may know whether it is thus with him.

B. T. O.

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* 1 Timothy iv. 8.
† 1 Timothy i. 5.

For the Churchman.

Mr. Editor,—Some one has kindly sent me the Protestant Churchman of April 28, containing the "Card" I sent you with the editor's comments. The contemptuous manner in which he speaks of the author and my motives in publishing it—talking of "fatal ambition," and desire to "figure in the public prints"—shows at least that he may be "considerably annoyed" by what he deems small matters, and obscure and inconsiderable beings; and needs no comment. Nor shall I "take him to task" for his "ignorance" in not knowing who Mr. H. is; there being nothing in my history which would come under what he would term "Evangelical Knowledge." Besides I am content to be an obscure presbyter of the Church. But I am not content to lend my little influence to the circulation of papers and pamphlets embodying some of the worst forms of extreme protestantism.

"Ignorance is bliss," says this erudite editor, when "Evangelical Knowledge annoys." But what does he call Evangelical? Evidently a system of internal emotions, "frames," "feelings," and "private fancies," which the enemies of the Church have ever established as the essence of faith: and which has filled the world with feuds and schisms ever since the days of Ana-baptist memory. And though I would not write one bitter word—bitter because true—to such morbid tastes, yet is it not beyond all contradiction that the dim charity and confused logic of these gentlemen would revive that very fanaticism, when priests were made of tailors and shoemakers, needing no other call than the voice *of justification within*—and when, of course, sacraments, added to such "Evangelical Knowledge," would be but supererogation.

Of any "useful truths" published by the Society and its friends—not found in more Church-like channels—freer from extraneous matter, and base admixtures, I am certainly ignorant. And it is the antagonistic character of their publications to old truths, which forms the substance of my annoyance, and the grounds of my grief;—old as when Saul, a convicted enquirer, was sent to Ananias to have his sins washed away, and men were exhorted to contend for the "faith," (not all *felt*) but "once delivered to the Saints:" and when Evangelical Knowledge consisted not in the things which, spider like, "men could spin out from their own fertile imaginations," but to the things of a visible kingdom, with officers, laws, and sacraments.

And I will abandon all opposition, and subscribe for the Protestant Churchman at once, whenever the editor of that Hebdomadal shall point me to a single instance of a man's becoming a Jew by *feeling* like a Jew, *thinking* like a *Jew*, or being friendly to the Jewish religion, while not obeying its injunctions. And if Judaism was not one thing, and its institutions another thing, neither is Christianity one thing, and its institutions another: as though it might be separated from its sacraments. Nay, if its positive commands may be set aside whenever the private reason or fancy of the individual shall deem them unnecessary, wherein consists its greater spirituality? And is there not just so much more importance attached to the forms of Christianity, than to Judaism, as there is revealed a greater efficacy in those forms? E. g. Where was there ever as much said of circumcision as of baptism, which comes in its place?—"Arise and be baptised, and wash away thy sins," "Christ loved the Church and gave Himself for it, that He might cleanse it by the washing of water," &c. The ark which saved Noah and his family is a figure, says St. Peter, whereby baptism doth also now save us.—"Not the putting away the filth of the *flesh*:" and of course some other filth. And the same may be said of the Lord's Supper—the Christian's paschal feast. The Passover commemorated a great deliverance, and typified the great Deliverer—the Lamb Slain from the foundation of the world—it must be kept. Much more must the Christian Passover be observed—for it not only commemorates a greater event, and looks forward to another coming of Him who is the life of the scheme and of men; but of this He Himself said, "this is My body, this is My blood"—"My flesh is meat indeed, and My blood is drink indeed"—"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

And if Christianity be not one thing, and its institutions another—if Christ has said to His ministers go disciple all nations, baptising them, and he that believeth and is baptised, shall be saved, then how dare I hold out the possibility of being saved without, to men who have the Bible? To an unbaptised and ungodly age? Where is the proof that simply in feeling like Christians, or thinking like Christians, men become Christians? If the Law was our "School-master to bring us to Christ that we might be justified by faith," where in that system of faith has Christ said that His commands are not equally binding as the laws of this School-master or lesser teacher? In the New Testament I read that the Lord added to the Church such as should be saved: and when the 3000 who were commanded to be baptised for the remission of sins, are called believers added to the apostles, in close connection with "believers were the more added to the Lord; I am not at liberty to infer any other mode of being added to the Lord, but by being added to the Church. I read of two sorts of persons, those within, as the apostle says, baptised into Christ, and those without: of two kingdoms—Satan's and Christ's. One into which men are born by a natural generation, and one into which men are born by another generation, called regeneration. In the one, as no account is made of whatever life there may be before it is said, "a man child is born into the *world*." So in the other, they only are accounted members and entitled to the promises, who are born again into the Church—whatever of life, or desires for life, there may be inducing the act.

And if these clearly revealed Scriptural truths are what the editor of the Protestant Churchman sneeringly calls "favorite Church dogmas," against which "unpalatable assaults" are made, I frankly confess the truth; and he may be assured, that, obscure as may be my position in the Church and Diocese, I still represent a large class by whom the movements of this society and its friends are regarded, according to their extent, pernicious: on whose minds their publications will produce no such impression as they desire, and who, like me, are annoyed by this Popish zeal to disseminate "another Gospel which is not another," and who have intelligence sufficient to perceive the disparity between the professions and practices of these *self-called* Evangelical Churchmen.

Did I wish to retort, I might exclaim, fatal Ambition! that tempts those men to appear before the world in one of its most popular forms; in a society-multiplying age!

Keeping Sacraments out of sight, or making them non-essential, to secure the favor of so-called Evangelical men of other societies, who are themselves in doubt whether they have them or not; or of those, who, professing to belong to no Church, but to have the principle of *justification* within—would have the charity of all *good men* include them also! But I forbear If any are influenced by the love of popularity, and have not moral courage to face the levelling spirit now walking among the nations, and waging war against the stern demands of the Gospel and Church, I hope it is rather a sin of weakness than wilfulness, and that one day its inconsistency and infidel tendency will be seen, and all these petty quarrels in the household be succeeded by "Apostolic doctrine and fellowship," and the oneness of His family, for which Christ prayed.

Yours, faithfully,
W. W. H.

Westport, May, 1849.

The above has been marked for insertion some weeks, but has unavoidably been delayed until the present time. We thank our estimable brother for his exposure, both of unsound doctrine and of vicious practice.—*Editor*.

For the Churchman.

A Treatise of Rev. Jeremiah Leaming, D.D.

MR. EDITOR:—A venerable Clergyman of Connecticut, the Rev Dr. Burhans, lately handed me for examination, "Dissertations upon various subjects, which may be well worth the attention of every Christian; and of real service to the sincere inquirer after true religion, by Jeremiah Leaming, A. M., Rector of Christ Church in Stratford." The Rev. Doctor thought it might be useful to have it published. I therefore send you a copy of the context, which will no doubt be received with interest.

"Sec. I. Giving the true sense of several passages of Scripture.

Sec. II. An inquiry what the commission was which Christ gave to the Apostles.

Sec. III. An inquiry how the Apostles exercised the commission given to them by Christ, in which, a direct proof of Episcopacy will be exhibited from plain matter-of-fact, recorded in Scripture.

Sec. IV. Showing that the Apostolic office is to continue to the end of time; and that the office of the Apostles was distinct from the *evidence* which was given to the world, that they were the chief ministers of, and in, the Gospel Kingdom.

Sec. V. That the religion which came from Heaven is Divine; that the ordinances of the religion are Divine; and the officers who are to administer these ordinances, do it by a Divine commission.

Sec. VI. That the different opinions of mankind about religion, cannot alter the nature of true religion.

Sec. VII. People's notions that they can serve God as well without public worship, without the ordinances, without a minister, or with them; considered and refuted.

Sec. VIII. A few observations upon the new Divinity, as it is called, by which, children are prevented from entering into covenant with Christ, because their parents are not so good as they should be.

Sec. IX. Showing what self-righteousness is, and what is inherent holiness.

Sec. X. In which will be laid before the reader a plain account of justification according to the tenor of Scripture.

Sec. XI. In which will be given a short account of the excellency of Common Prayer.

Sec. XII. An exhortation to engage people in the practice of every Christian duty."

The Book is an 18mo. of the size of the Books of the Sunday School Library.

Annexed is a specimen on Conversion, which as an exhibition of sound practical and doctrinal teaching, cannot but be acceptable:

ON CONVERSION.

"Many people are strangely bewildered in their sentiments concerning Religion, supposing that *Faith*, *Regeneration* or *New Birth*, and *Conversion*, are all one and the same thing. To set them right in these matters, I will describe what Conversion is, in so plain a manner, that no one can be at a loss to apprehend the meaning of the term. Conversion is turning from error of every sort, and embracing the truth. The conversion of a heathen, and the conversion of a Jew, and the conversion of a Christian, are all different from each other. In the conversion of a Heathen, he is to turn from the object of his belief, and renounce the worship of false Gods; he is to believe in and worship the true God, the Creator of heaven and earth; to own Jesus Christ to be the Saviour of the world, and to regulate his life by the laws of Christ. In the conversion of a Jew, who believes in one God, he is not required to renounce his belief in God; but to discontinue the observance of the institutions of Moses, to obey the laws of Christ, and to acknowledge Him to be the true Messiah pointed out by the Jewish Prophets. In the conversion of a Christian, he is not required to renounce his faith in God and Jesus Christ; but he is to *turn* or be *converted* from his transgressions of the laws of Christ, and to expect pardon by the propitiation and intercession of the Son of God. In this view of the subject, a man may be converted a thousand times,—even as often as he turns from the practice of falsehood to the practice of truth; as our blessed Saviour said to Peter, who was already a disciple, "When thou art converted, strengthen thy brethren."

Thus, every one, who is willing to see the truth, must perceive how different, *Conversion* is from *Regeneration* and *Faith*. We are born but once into the kingdom of this world; we are born but once into the kingdom of Christ, which is not of this world. It is no uncommon thing to hear men exhorting others, in the most vehement manner, to turn and come to Christ, and yet never inform them how they must come; repeating the exhortation an hundred times, and to persons too who have actually put on Christ by being baptized. Coming to Christ, according to the tenor and the true spirit of the Gospel, is *to believe* what He has told us, and *to do* what He has commanded. But, instead of this plain information, they describe Conversion in a manner which is entirely unintelligible. They tell us, that by *Conversion* they mean *Faith*; and that antecedent to Faith, we must go under a *Law-work*, (as they call it;) in other words, we must be heartily sorry for all our sins, and sincerely repent of all our iniquities; and then a ray of Divine Light will shine into the soul, producing Faith, and a comfortable frame of mind. Thus they put the cause for the effect; for how a man can be heartily sorry for his transgressing the laws of Christ, before he believes that Jesus Christ is the true Messiah, is a matter which plain honest men can never understand.

But to elucidate the subject, they will tell us, that we must have recourse to St. Paul's Conversion. Let us then, compare this modern Conversion, with St. Paul's, and see how they will agree. In the modern way of Conversion, the light shines *into the soul*; in St. Paul's account, it shone *around about him*. In the modern way of Conversion, this *inward light* is to teach the man what he is to do; in St. Paul's account, although Christ was present, He did not send a ray of light into his soul to instruct him in his duty; but ordered him to go to a Minister of the Gospel, and *he* would tell him what he should do. In the modern way, we are told, there is a *secret whisper* which teaches the man; in St. Paul's account, there is an *external voice*, that said to him, "Saul, Saul, why persecutest thou Me? And Saul said, Who art thou, Lord?" For, it seems, he had no thought that it was Jesus who spake to him. And Jesus answered, "I am Jesus of Nazareth, Whom thou persecutest." Then St. Paul said, "Lord, what wilt Thou have me to do?" Christ commanded him to go into Damascus, to a disciple, a Minister of the Gospel, and he would tell him what he should do. And what did Ananias tell him to do? He said unto him, "Arise and be baptized and wash away thy sins, calling on the Name of the Lord." Thus, you perceive, St. Paul's account of his Conversion is, that he was converted by *external evidence*. And if we believe that this account of his Conversion was given by inspiration from Heaven, it is as good evidence to us, to convert us from the errors of our ways, as it was to convert St. Paul. I wish to know, why people are unwilling to be saved according to the method pointed out by Jesus Christ to the great Apostle of the Gentiles?

Can any man suppose that Infinite Wisdom could possibly be mistaken in pointing out to us what we must do, after we are redeemed, to enjoy the benefits of Redemption? Can any man be so bewildered, as to imagine, that infinite Love could direct us to do anything but what is for our eternal advantage? If not, then let us take the rule of God's sacred Word for the standard of our conduct, and be no longer governed by the inventions of man. What Christ has done is one thing, and what He requires us to do is another. Christ has redeemed us; for it was as impossible to redeem ourselves, as to create a world. But, Christ hath not undertaken to believe for us; nor to repent for us; nor to receive the Sacraments for us; nor to attend public worship for us; nor any other institution of the Gospel. [?] We must comply with all the institutions of the Gospel, with a firm persuasion that Christ will bless the means which He requires us to use, to the saving of our souls; and as our Faith is, so it will be done unto us.

Here it will be objected, "That Christ has done all: we have nothing to do." It is true, that Christ has done all in the affair of *Redemption*. But, Redemption is not eternal *Salvation*. He completely fulfilled the Law, which was given to Adam in his state of innocence. He suffered the penalty annexed to the transgression of that law. God accepted His atonement, and all the demands of the covenant given to Adam were cancelled. When this was done, Christ gave another Law, called the *Law of faith*, or, *Covenant of Grace*, different from that given to Adam in his state of innocence, and calculated exactly for such beings as we were, after the first sin. Christ has purchased, and gives to mankind, all the assistance requisite to enable us to obey this law,—for, "He is the Light that lighteneth every man who cometh into the world." It is as necessary, we should have the spirit of God, to support the spiritual life, as it is we should have the air to support the animal life. The Gospel dispensation is calculated for sinners, teaching us how God can be reconciled to them by the propitiation and intercession of His blessed Son. The observing of the laws which Christ has given to His Church, will form the soul into a heavenly temper, and fit and prepare us to enjoy the happiness of the angelic world. And then, in the last great and tremendous day, at the tribunal when Heaven and Earth will be present, Christ, in right of His own merits, will justify all those who are qualified to enjoy a blessed immortality; and will give them such a degree of happiness as their Gospel obedience has fitted them to enjoy."

Yours, J.

For the Churchman.

American Alterations of the English Prayer Book.

Mr. Editor:—In the Preface to our Prayer-Book, it is declared that a "comparison" of ours with the English Book (at large) will show, "that this Church is far from intending to depart from the Church of England, in any *essential* point of doctrine, discipline or worship or further than local circumstances require." The local circumstances" cover small changes; such as abbreviating the daily service, the marriage office, &c., varying a few expressions, admitting parents to be sponsors, and the like. Other amendments are important; as the Oblation, our re-introduction of which, coupled with the declaration quoted, gives the opinion of our Church, that the English liturgy *does* contain the sacrificial "doctrine" of the Eucharist; this is the logic (be it bright or misty,) of an *addition* to the previous formulary; we wished to make the former doctrine plainer. But that construction will not hold, in the case of *omissions*; we cannot allege that we still held a "doctrine," but erased or diluted the enunciation of it,—that would be worse than misty; it would be murky as Tartarus. It results that we relinquished the "points" affected by our erasure or dilution. And it further results, that we account those "doctrines," or "points of doctrines," not to be "essential." Such is the true and only explanation of our practice by our Preface.

The Athanasian Creed we hold *unessential*, while we have the Apostles' and Nicene, with the Litany, the Te Deum, the whole Liturgy, the Articles. Election is an *unessential* "point" in the Catechism; where, also, the Real Presence is *unessential*; both "doctrines" are adequately provided for elsewhere; besides that, we reject the mode there used of expressing the latter, preferring one vastly more attenuated. And, as to private Confession and Absolution, we have plainly evinced our opinion of them, whether as "doctrine" or as "discipline," and also, that we think the Church of England does not regard them as "essential;" and so we have regulated them, virtually restrained them, according to our own judgment.

Sixteen Vigils, enumerated in the English Table, appear not in ours; doubtless because we deemed them an *unessential* "point of discipline." So likewise with the Commination.

The Preface is an affair entirely our own, not, like the proceedings while we were treating (or entreating) for the episcopate, inferring obligation to another party. If we are satisfied with the Preface, and with our action and development under it, there is nobody to complain. Those among us who want what our standards will not provide, must have them reconstructed. If they look to what is in the English Book, but eliminated or circumscribed by the American Church, they trust themselves to a reed which our own hands have broken.

O.

Philadelphia, June 29.

THE CHURCHMAN.

New-York, Saturday, July 7, 1849.

MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual meeting of this highly influential body, commenced in this city on Wednesday evening, the 27th ult., in the Sunday School room of St. John's Chapel, at 6 P. M.

There were present the Bishops of Vermont, New Jersey, Maryland, Pennsylvania and Maine, and about thirty other clerical and lay members. The epidemic prevailing in this city kept many away, who otherwise would doubtless have been present. We shall give a short sketch of the proceedings; those who desire fuller information can refer to the printed journal, soon to be published.

The Rev. Dr. Higbee was unanimously reelected Secretary, *viva voce*.

The Reports of the Standing Committee, the Finance Committee, the Treasurer's Report, the Dean of the Faculty, and of the Faculty, were severally presented as required by the Rules of order.

That of the Dean, very emphatically declared the sound state of the Seminary for the past year, and the general fidelity and dutifulness of the Students. This report was received with all but universal satisfaction.

The Rev. Dr. Jarvis, Chairman of the Committee on the *Final Examination* of the Students, presented the following most able, lucid and gratifying report. Its importance appears to us so great, that we applied to the Secretary for permission to take a copy, which was kindly granted.

The Committee on the final examination of the students in presenting their report, regret to state that on Monday, the 25th of June, when the examinations were begun, three only of their number, the Rev. Mr Henderson, the Rev. Dr. Schroeder, and the Chairman were in attendance. On their assembling after Divine service, they agreed to request the Professors to conduct all the examinations with reference, as far as practicable, to any supposed tendencies among the students to Romish errors; a request to which all promptly acceded. They were obliged, of course, to divide their own attention. The Chairman of the Committee was requested to continue throughout with the Senior or graduating class, while the other two members attended severally the Middle and the Junior classes. The latter have read in Hebrew the first two chapters of Genesis, eleven Psalms including the principal prophecies respecting the Messiah and nearly sixteen chapters, selected in like manner, of the Evangelical prophet Isaiah. In all these portions the examination was generally satisfactory. In Greek the same class have studied exegetically the four Gospels, and about half of the acts of the Apostles, and their examination thereon was also satisfactory. By the Professor of Pastoral Theology, they were examined on the principles and modes of the composition and delivery of sermons. They have studied Gresley's work on preaching, and attended a more enlarged course of lectures on the same subject. On the same day, the Middle class were examined on the Epistles of St. Paul to the Ephesians, Philippians and Hebrews, and they afforded satisfactory evidence that as a class, they had creditably availed themselves of their Professor's able instructions.

The Senior class, twenty-four in number, were present, with two exceptions occasioned by illness. Several of those present had been ill and would have been excused on that account, if they had not earnestly requested to be examined. The first half on the printed catalogue were examined for nearly three hours by the Professor of Systematic Theology, on the rational evidences of the Being and Attributes of God, and on the Scriptural evidences of the Trinity in Unity, the Incarnation, and the Personality of the Holy Ghost. The Articles of the Church were then taken up from the eighteenth to the twenty-first inclusive, and the answers which of course included many of the points at issue, between the reformed branches of the Church and those who profess the corruptions of later ages, were in general clear and satisfactory.

The whole class were then examined by the Professor of Ecclesiastical History, on the period in the affairs of Western Europe from the death of Gregory VII., to the end of the Council of Trent; and secondly, on the Constitutional history of England from the Reign of William the Conqueror, contemporary with Gregory VII., to the Reign of Queen Elizabeth. The Chairman was requested to name the students, which he did in the same manner as if they had been selected by lot. Neither the Professor nor the student knew in what order each was to be called, while the examination was conducted strictly in the order of time. A more thorough and searching examination was continued for three hours than has commonly been given. The causes and consequences of the struggle between the pontifical and regal authorities, the rise and decline of the papacy, the motives and the errors of their respective movements, and the counteracting influence of Divine Providence in overruling the affairs of the Church and the world, were clearly exhibited in a way equally creditable to the ability of the professor and the industry and accuracy of the students.

On Tuesday the number of the Committee was increased by the presence of the Rev. Dr. Sherwood, who was requested to divide his time with the other members, as he and they might judge expedient. The Professor of Biblical Literature and Interpretation, continued his examination of the Junior class, and the Professor of Ecclesiastical History also examined them on the Epistles of the Apostolic Fathers, Christian Antiquities, and the History of Eusebius during the Ante-Nicene period. On all these particulars the committee were well satisfied.

The Middle class were examined in Hebrew by the Professor in that department. Since the intermediate examination they have read from the 53d to the 56th chapters inclusive of Isaiah, the 23d chap. of Jeremiah from v. 8th, the 31st from v. 31, and the 33d at v. 10; the first three chapters of Hosea, and the first three of Joel. Your committee are of opinion that they read and translated Hebrew with a readiness not to be expected from their limited attendance on the professor, which has been but once a week during the year. The second half of the Senior class were examined by the Professor of Systematic Theology, in like manner as the first were yesterday; at first, on the evidences of our Lord's resurrection, and the objections of unbelievers to the doctrine of the Atonement. The Articles were then resumed from the 22d, and a very searching examination was made on that and the 25th, which occupied nearly three hours. The students answered promptly and satisfactorily on all the points in controversy with the Church of Rome. There was not time to go farther; *but the committee were satisfied that no just imputations could be sustained of any unsoundness in the faith.* They were then occupied for more than two hours, one half of the class at a time, by the Professor of Pastoral Theology. The Chairman was now assisted by two other members of the Committee. The students were called as yesterday, neither the Professor nor the students knowing who would be required to answer. The Committee were much aided by a printed syllabus of subjects of examination. The Liturgy in the order there exhibited was commented upon by the first half of the class, down to the subject of persons officiating. The last half were then examined upon Pastoral Theology. The examination was of necessity superficial. The Committee were exhausted by an unremitted attendance of six hours, but the syllabus enabled them to see how much and how profitably the examination might have been enlarged. The Professor of Pastoral Theology reported to the Committee that the provision of the Statutes with regard to the composition of sermons had been very generally complied with by the students; the few exceptions being occasioned by ill health.

On Wednesday, the 27th, two classes only were examined, the middle and the senior; the former by the Professor of Pastoral Theology on the Liturgy, the Ministry, Vestments, the Daily Morning and Evening Prayer, and the Litany; the latter by the Professor of Hebrew on the Book of Job. Eight of the Middle class and five of the Senior were absent. The examination of the Middle class was well sustained; that of the Senior class has increased the regret expressed with regard to the other two, that Hebrew is not more attended to. The Committee also regret that the small number present, renders their report less satisfactory than if all had been in attendance.

All which is respectfully submitted.

Signed,
Samuel Farmar Jarvis,
Reuben Sherwood,
J. F. Schroeder,
M. H. Henderson,

New York, June, 1849.

Such a report from a source so eminent for learning, wisdom and accurate scholarship, met with the most respectful attention from the Board, and produced in general, sentiments of the liveliest pleasure.

But the Rev. Arthur C. Coxe, after a few remarks, on the difference between an academical examination, and an examination *de fide*, proposed a resolution declaring that the Committee had *transcended their powers*, and that all expressions commendatory of the fidelity and soundness of the students as disclosed by the examinations, be *stricken out*. The Rev. Chairman, with much courtesy, defended his report, and was ably supported by Rev. Dr. Mead of Connecticut. Mr. Wharton of Pa., suggested that the mover should define in his resolution wherein an academical examination differed from the examination mentioned in the report; and the Rev. Mr. Ogilby offered some very judicious observations on the subject. Bishop Whittingham, in order, as he said, to cut short a debate which might become intricate, and yet to indicate disapprobation of an uncalled for censure, upon a committee that had properly and ably discharged its duty, moved to lay the resolution on the table, which passed we believe, with hardly a dissenting voice.

Rev. Mr. Walton moved for a committee of three, to inquire into the expediency of establishing but *one* examination; to be held at the close of the academical year. Bishop Whittingham, and Drs. Jarvis and Hawks were appointed.

Rev. Dr. Anthon rose to bring a matter of great importance before the Board, and professed to be actuated solely by his deep interest in the welfare of the Institution.

He then presented a lengthy preamble and resolution, which seemed to take for granted, that the duties of the Professorship of The Nature, Polity and Ministry of the Church, were left unprovided for.

No one else made any observations. The Chairman put the question. Two or three faint *ayes* were heard, then came a general vote in the negative, and the resolution was declared lost.

After some matters of mere detail, the Board adjourned to meet to-morrow at 10 A. M.

Thursday—met pursuant to adjournment.

Rev. S. R. Johnson, D. D., was elected a Trustee in place of Rev. Hugh Smith, D. D., deceased.

The Standing Committee and Finance Committee were re-elected.

Wm. H. Harison, Esq., who for several years has acted most faithfully and efficiently in the office of Treasurer, declined a re-election to the great regret of the Board. Abel T. Anderson, Esq., was elected.

Bishop Potter from the Committee appointed in 1848 to consider what measures should be taken, for providing more effectually for the *pastoral care of the students within the walls of the Institution*, presented a very able report; showing the great importance of the measure, the difficulty of its complete execution at the present in consequence of the low state of the finances, and proposing as a temporary expedient, that the clause of sect. 2, chap. vi. of the Statutes be stricken out, charging the Dean with the religious instruction of the students, and adding four new sections to said chapter, numbered 5, 6, 7 and 8—making it the duty of the Faculty at their last meeting in each year, to designate one of their number to perform the duties of holding Sunday and other services in the Chapel, at which it should be incumbent on all the students to attend.

These propositions were adopted.

Rev. Drs. Hawks and Mead, offered resolutions appointing a committee to devise some plan for providing a permanent *Pastoral Head* to the Institution, and expressing the opinion of the Board, that such a measure was essential to its prosperity; and they were adopted. The Committee consists of Bishops Doane, Whittingham and Potter, Drs. Jarvis, Mead and Atkinson, and Hon. G. C. Verplanck.

Three gentlemen, members of the present senior class, applied for permission to continue their studies for another year at the Seminary with the customary privileges of students; which was granted on condition of strict conformity to the Statutes, except so far as relates to the attendance on recitations by the classes.

Bishop Burgess from the Committee on the General State of the Seminary, reported that the buildings generally were in good order; and recommended some better provision for the care of the rooms of the students.

On motion of the same, the day of the commencement was changed from *Friday* to *Thursday*, after the present year.

On motion of Rev. Dr. Haight, it was made the duty of the Dean to notify the Bishops in rotation, whose duty it might be to deliver the sermon or charge at the commencement.

Bishop Whittingham from the committee to consider the propriety of having but one Examination, reported that they had communicated with the Faculty on the subject, and received their unanimous opinion that the same was advisable, and reported an alteration of sect. 8, chapter 8 accordingly, which was adopted.

The Report of the Committee on the Intermediate examination, held at the beginning of February last was read, which spoke in high terms of the satisfactory character of the examination. It was signed by Drs. Creighton, W. L. Johnson, and Messrs. Williams, Odenheimer and *A. C. Coxe.*

After the reading of the minutes, the Board adjourned *sine die*.

With the slight exceptions alluded to in the first part of this report, the best feeling seemed to pervade the members of the Board, and the proceedings on the second day must have been deeply gratifying to every friend of the Institution. All appeared to be actuated by the single desire of promoting the welfare of the Seminary, and rendering it an efficient instrument in the great cause of raising up sound and faithful ministers in the Church of God, and we are fully persuaded that efforts made and continued in such a spirit cannot but be successful.

Commencement of the General Theological Seminary.—The Commencement of the Seminary was held in St. John's Chapel, on Friday morning the 29th of June, being St. Peter's Day. Morning prayers were said by Rev. Abram B. Hart, Rector of the Church of the Advent, New York, and the lessons read by Rev. Wm. Everett, Assistant in the Church of the Holy Apostles. The Epistle was read by the Rev. Wm. F. Eigenbrodt, Rector of All Saints. Bishop Whittingham presided, and delivered the Sermon from St. Luke, ix. 62:—"On the duty of self sacrifice steadily and uncompromisingly in the sacred Ministry." It would be impossible for us to give a sketch of this discourse, admirable for its profound teaching, its glowing feeling, its affectionate earnestness, its stirring exhortations, and its Catholic tone and spirit. Truly it was a high privilege to listen to such counsels from this beloved and revered successor of the Apostles.

The Dean then presented the candidates for the testimonial, who had completed their Theological course with the approbation of the Faculty, viz:—Frank W. Anthony, Wentworth L. Childs, Edwin R. T. Cook, Samuel Cox, Jr., Erastus F. Dashiell, Malcolm Douglass, George B. Draper, John J. Elmendorf, William A. Fiske, Wm. J. Frost, Samuel Hollingsworth, Wm. O. Jarvis, J. W. McIlwaine, George H. McKnight, William Markoe, Charles J. Muenscher, Wm. W. Olssen, John A. Paddock, Charles M. Parkman, Nathaniel Pettit, Edmund Roberts, George Slattery, Wm. M. Willian, William McVickar, (absent by leave of the Faculty.)

Afteo a brief but stirring address, and a benediction, received kneeling, the candidates retired.

The Rev. Dr. Berrian read the Offertory, Prayer for Christ's Church Militant, and the Exhortation, when the Bishop proceeded with the service and administered the Eucharist, assisted by Rev. Drs. Berrian and Morton, (of Philadelphia) and Rev. Mr. Eigenbrodt. The Rev. Dr. Morton read the Post Communion, and the Bishop concluded with the special prayer provided for the occasion and pronounced the benediction.

Annual Meeting of the Associate Alumni.—We gave in our last, an account of the opening services on Tuesday evening, 26th June, and the delivery of the Annual Sermon before this Association. We now give an abstract of the proceedings.

After the services were concluded, the Association met in the Vestry room of Calvary Church for the transaction of business.

Rev. Dr. Johnson was called to the Chair.

Present—Rev. S. R. Johnson, D. D., Isaac Pardee, A. B. Hart, D. V. M. Johnson, Wm. Watson, Henry Fitch, W. E. Eigenbrodt, Sam'l. M. Haskins, Sam'l. L. Southard, Wm. Everett, Wm. Walton.

Rev. Messrs. Pardee, Hart, and D. V. M. Johnson were appointed a committee *On the Room and Library*; and Rev. Messrs Eigenbrodt, Everett, and Haskins, a committee *On the Invitation of the Graduating Class.*

On motion, *Resolved*, That a committee of three be appointed to ascertain whether any members of the Association have deceased since the last Annual Meeting, and to prepare a suitable tribute of respect to their memories. Rev. Dr. Haight, and Messrs. Southard and Walton were appointed.

Adjourned to meet at 1 P. M. to-morrow at the Seminary Hall.

Wednesday, 1 P. M., Rev. Messrs. Lloyd Windsor, C. R. Duffie, Stephen Douglass, and George W. Fash attended, not before present.

Rev. Mr. Hart was called to the chair.

Minutes of yesterday read and approved.

The Secretary read the following Report from the Executive Committee.

"Their ordinary duties have been very light during the past year, in consequence of the limitations imposed upon them at the last meeting. The amount received for contributions, during the past year has been but $62; and the amount of indebtedness for printing the publications of 1847 still is nearly $60. In consequence of this, they have been unable to take any measures for printing the other sermons and essays; and also the Constitution and By-Laws with a list of the members, as directed two years since.

The committee had good reason to expect that the whole burden of publishing the Essay of 1847, would not be suffered to fall upon the Alumni exclusively, but their expectations thus far have not been realized. It is much to be desired that the debt should be cleared off, both for the credit of the Society and the benefit of the publisher who needs the money.

It has been suggested, that the annual contributions, if promptly paid, would be sufficient both for the annual publications, and for the support of a scholarship at $125 per annum; and they make the suggestion that a special effort be made for this purpose, as calculated to be productive of more interest among the members of the Association than now exists.

The student who has occupied the room and and Library for two years past, will graduate this term: other provision, therefore, will have to be made. Respectfully submitted.

The Treasurer's report was then read.

Amount received in 1848–9, - - -	$62
Cash paid for publications of 1847, on account, - - -	39
Balance June 26, 1849, - - - -	$23

Due for publication about $60.

The election for officers was then held.

The Secretary declined being a candidate for re-election on account of other engagements; and Rev. Mr. Eigenbrodt declined serving on the Executive Committee.

The following gentlemen were declared the officers for the ensuing year:

President, Rt. Rev. William R. Whittingham, D. D., ex officio.

1st Vice President, Rt. Rev. Alfred Lee, D. D., ex officio.

2d Vice President, Rev. William Shelton, D. D.

3d Vice President, Rev. John M. Forbes, D. D.

4th Vice President, Rev. Benjamin J. Haight, D. D.

5th Vice President, Rev. Aldert Smedes.

6th Vice President, Rev. William Ingraham Kip, D. D.

Treasurer, Rev. Edward N. Mead.

Corresponding Secretary, Rev. Robert B. Van Kleeck.

Recording Secretary, Rev. A. Bloomer Hart.

Executive Committee.—Rev. Edward Y. Higbie, D. D. Rev. Richard Cox, Rev. William Walton, Rev. Samuel L. Southard.

The following gentlemen were elected Preacher and Essayist:

Preacher, Rev. Robert Lloyd Goldsborough.

Substitute, Rev. William B. Ashley.

Essayist, Rev. James A. Williams.

Substitute, Rev. John A. Spooner.

2 P. M.—The annual Essay was read as mentioned in our last.

Adjourned to meet at the Sunday School Room of St. John's Chapel on Friday next, after the commencement.

Friday, St. Peter's Day.

Met pursuant to adjournment.

The President, Bp. Whittingham, took the chair, and explained that his absence from the previous sessions had been caused by imperative engagements.

Rev. Dr. Haight and E. Harwood, not before present.

The Constitution was then read, and all the members of the graduating class, except Mr. McVickar, (who is absent from the country,) signed the roll, and became members of the Association.

The minutes of the preceding session were then read and accepted.

Rev. Mr. Walton, from the Committee on deceased members, reported the following resolutions:

Whereas, since the last meeting of this Association, two of our late friends and brethren, the Rev. John W. Brown, Rector of St. George's Church, Astoria, and the Rev. John B. Gallagher, Rector of St. Paul's Church, Louisville, Kentucky, have, in the wise Providence of God, been taken from among us, while travelling for the benefit of their health—the former having died at the island of Malta, on the 9th of April last; and the latter at Tuscumbia, Alabama, on the 1st of February last; therefore

Resolved, That, while we deeply feel these dispensations of Divine Providence, admonishing us both of the uncertainty of human life, and of the necessity of ministerial fidelity and diligence "while it is day,"—we have abundant reasons for consolation and encouragement, in the well-assured hope afforded by the lively faith, the pious aspirations, and the charity unfeigned, exhibited in their closing hours.

Resolved, That we cordially bear witness to the amiable qualities, the cultivated talents, and the mental endowments of our departed brethren;—to their devotion as ministers of Christ, and to their fidelity in the discharge of their parochial duties; the acceptableness of which is attested by the unanimous voice of their bereaved congregations.

Resolved, That we rejoice in the knowledge that the departure from this world of the first-named brother, though in a foreign land, was cheered by the kind attendance and the consoling dispensing of the ordinances of religion, by that eminent prelate, the Lord Bishop of Gibraltar, whereby we are practically instructed that the members of the Church Catholic, though widely separated by country and by distance, are still one in the bonds of a common Faith, Hope and Baptism; and that the last-named brother, though he died among strangers, yet found them "the kindest of friends," abounding in every work of benevolence, and every office of charity which his case required.

Resolved, That copies of these resolutions be transmitted to the respective families of the deceased; to the Vestry of St. George's Church, Astoria, and to the Vestry of St. Paul's Church, Louisville, with the assurances of our sincerest sympathy in their distressing bereavement.

Which were unanimously adopted.

Rev. Mr. Walton also read a communication from Wm. H. Harrison, Esq., resigning the Office of Treasurer of the Fund for the Endowment of the Professorship of Pastoral Theology; and also a statement of the present condition of said Fund, as follows:

Securities, Bond and Mortgage,		$1500,00
Note on demand,		1581,67
Produced by Contributions,	2066,87	
Increase, viz., by interest,	866,75	
Profit on stock,	160,65—1027,40	
	3094,27	
Less expenses,	12,60	
		3081,67

He then offered the following resolutions:

Resolved, That the resignation of Wm. H. Harison, Esq., as Treasurer of the Fund for the Endowment of the Professorship of Pastoral Theology be accepted, and that the thanks of the Association be presented to him for his care and attention bestowed upon said business, and that the Recording Secretary notify him of this resolution.

Resolved, That Abel T. Anderson, Esq., Treasurer of the General Theological Seminary be, and hereby is, appointed Treasurer of said fund, and that the Secretary notify him of this appointment, and request his acceptance of the same.

Rev. Mr. Walton also offered the following resolution:

Whereas a Committee has been appointed by the Board of Trustees, to inquire into the expediency of constituting the Alumni of the General Theological Seminary an Academic Association, in connection with said Seminary, with power to confer with a Committee of this Association; therefore,

Resolved, That the Executive Committee be appointed the Committee on the part of the Associate Alumni to confer with the Committee of the Board of Trustees—which was unanimously adopted.

Rev. Mr. Harwood, on behalf of the Committee appointed last year to devise means of giving greater interest to the meetings of the Association, requested that said Committee might be continued—granted.

On motion of Rev. Mr. Eigenbrodt,

Resolved, That so much of the Report of the Executive Committee as relates to the establishment of a Scholarship, be referred back to said Committee, with power, &c.

On motion of Rev. Mr. Harwood, amended by Rev. Mr. Eigenbrodt,

Resolved, That a Committee of Three be appointed for the purpose of procuring the publication of a complete catalogue of the Library of the General Theological Seminary, with the consent of the Library Committee of the same, with power to take such measures as they may be able to devise to that end.

Rev. Mr. Walton, Eigenbrodt and Harwood were appointed.

On motion adjourned to the Seminary, to witness the presentation to the Library of a portrait of Bishop Hobart.

The Association then adjourned *sine die*.

Presentation of the Portrait of Bishop Hobart.—After the Commencement Services, the Faculty of the Seminary met in the Hall for the purpose of receiving a portrait of the late Bishop Hobart, presented to the Institution, to be placed in the Library, by several of the Alumni, former pupils of the Bishop. Several of the Alumni and the students were present. The presentation was made by the Rev. Dr. Haight, in behalf of his brethren, and was received by the Rev. Professor Ogilby, Dean of the Faculty and Librarian. We hope to be able to give a full report of the proceedings in our next.

Pastoral Letter of the Bishop of Alabama

In compliance with a Resolution of the late Convention of this Diocese, Bp. Cobbs has published a part of his Annual Address as a Pastoral Letter. It is an interesting document, from which we shall make a long extract.

After mentioning that the Church is making onward, though slow progress, he proceeds to mention some of the causes which obstruct her growth. The first is, the unsettled and changing state of the population; a second is, the want of clergymen, especially those of the right sort—"sound, godly, zealous, judicious men, preaching Christ and Him crucified in all their sermons." A third is the want of confidence in the mass of the people, which must be overcome by "the substantial evidence of the fruits of good living," both in clergy and laymen.

He then proceeds as follows:

"Another difficulty that retards our progress, is to be found in the very prevalent belief that the Church is Romish in her sympathies and tendencies. Strange it is, that a Church, which is the great bulwark of the Protestant faith—whose Articles, and Offices, and Homilies, formally condemn the leading errors and corruptions of Romanism—whose Reformers were burnt at the stake, by the influence of Rome, should yet be charged with Romish sympathies and tendencies. But such is the fact—and it would be mere affectation to deny it or to overlook it. It therefore becomes our duty, honestly and faithfully, to set forth and vindicate the doctrines of the Church, as held and taught; not by some individual Father, but as contained in the Prayer Book; and whilst reverently complying with all rubrical requirements, scrupulously to abstain from the introduction of all novelties, however indifferent in themselves, or however sanctioned by primitive antiquity. The Church is now in a sensitive state, because, from the events of a few years past, her character is at stake, her integrity and purity are questioned, and therefore, in these times of prevailing suspicion and distrust, little things—an attitude, a symbol—become matters of grave and serious importance. It is painful to reflect on the odium thrown upon the Church, and the injury done to her cause by a few men—I believe the number to be very small—well-meaning, perhaps, but superficial and self-conceited, who, under the pretence of Antiquity and Catholicity, are fond of introducing various puerilities, in matters connected with the worship and chancel arrangements of the Church;—a new set of reformers, who, whilst very harsh in denouncing different Protestant bodies as heretics and schismatics, are yet very tender and apologetic in their remarks in reference to various errors of Romanism, especially the doctrines of Purgatory, Transubstantiation, Auricular Confession, and the Invocation of the Virgin Mary; men who, whilst talking about their devotion to the Church, treat with disregard her divinely appointed officers, and who, whilst preaching up obedience, show, in their conduct, all the wilfulness and pride of self, manifested by the most obstinate and wrong-headed sectary. Such men are no more to be regarded as true exponents of the Church, than those who are defective in their views, and radical in their tendencies; and though they may flatter themselves that they are Catholics, they cannot justly be called sound Churchmen. In consequence of recent developments through our papers and other publications, I feel called upon to express these views on this occasion; and, as a Bishop of the Protestant Episcopal Church, to testify, that, high as may be my views of the Church, the Ministry, and the Sacraments—(and, by many, these views would doubtless be considered very extravagant,) I yet have no sympathy, and not the least respect for that Pseudo-Catholicity, which, overlooking the authority and the doctrines of the Church, as set forth in the Liturgy, Offices and Articles of the Prayer-Book, follows the private opinions and teachings of some individual Father or writer, and thus sanctions a principle, a rule of faith, that has led to most of the wildest errors and extravagancies of sectarianism and fanaticism.

Another great hindrance to the permanent prosperity of the Church, is the low and defective view which is taken of the Church, the Ministry and the Sacraments. The consequence of this is, that many of her baptized members grow up ignorant of her doctrines, careless of her sanctions, indifferent to her privileges, neglectful of her ordinances; and, finally, turning their backs upon their spiritual mother, go off into schism, or heresy, or worldliness. As I travel over the State, it is melancholy to find the multitudes, who, though born in the Church have gone away into strange folds, or into the dreary common of the world. This is a great evil; but one which it is in the power of the clergy in a great measure to rectify. The claims of the Church must be faithfully, clearly, and repeatedly pressed. The Church must be presented not as a human organization, but as a divine institution, to which is a Christian duty and a great blessing to belong, and from which it is a serious loss, and a fearful sin wantonly to separate. People should be taught to entertain a reverence for the authority and institutions of the Church, as a duty they owe to God; and that a positive benefit is to be derived from her ministrations and sacraments. The doctrine that it is a matter of indifference whether people belong to the One True Catholic and Apostolic Church, or to any Christian organization of human origin, is one pregnant with fearful evil, and one that should be boldly met, and frankly and fully exposed. However this doctrine may be praised and admired under the specious name of liberality, yet it is one which naturally terminates in an indifference to all religion, and not unfrequently leads to open infidelity. If then, we really regard the Church as a divine institution, let it be openly and fully avowed; let men be urged to be united with it as a duty which they owe to God; let there be no compromising of her claims for the sake of expediency, and no merging of her means and her influence with other associations. In this way, our children, and the members of our congregations will grow up intelligent, devoted and confirmed members of the Church. They will be interested in her welfare, they will be grounded and settled in the faith once delivered to the saints, and will be less in danger of falling into schism, either in the direction of Rome or of Sectarianism."

He recommends mildness and forbearance in dealing with other Societies professing and calling themselves Christians, and an abstinence from sharp speeches and reproachful epithets.

The fifth cause mentioned, is the inadequacy of the support of the clergy; and the Bishop makes an earnest appeal to the various parishes to make a suitable provision for the minister, according to their means, and to pay it punctually.

The Hibernia arrived at this port on Saturday last. The news are of some importance.

Volcanic symptoms have again manifested themselves in France in an alarming manner. An insurrection was attempted by the Red Republicans on Wednesday, the 13th June. They began to erect barricades in various places; the number of the insurgents, is computed at 25,000. Happily the troops, 70,000 in number, were able to crush all these attempts in the first instance, and the tranquillity of the capital was not seriously disturbed. The ostensible cause was the vote of the Assembly on the 12th, to support the Pope and put down the Roman Republic as at present constituted. The Reds took advantage of this to make a demonstration in favor of the Romans, and against the French government at the same time. M. Etienne Arago was at the head of the *emeute*.

The President behaved with great firmness, courage and sagacity, and has gained high credit for himself. On the evening of Wednesday, the Assembly declared itself *en permanence*, and passed a decree declaring Paris in a state of siege.

The alarm was much lessened on Thursday, but the danger is not yet over as the fidelity of a large portion of the troops is doubted.

Arago and Ledru Rollin have been arrested, with other members of the Assembly: and Rheims is said to be in the possession of the Reds and in full insurrection. All their journals, except the *National*, had been suppressed in Paris.

The Cholera continued to make fearful ravages—11,000 deaths had already occurred—600 in one day.

It was also very violent in Cairo and Alexandria in Egypt; and had broken out anew in Vienna and Presburg.

The French attacked Rome on the 3d June and carried some important posts after considerable loss: the Romans losing 800 men. After gaining other successes, they on the 6th commenced a regular siege of the city. The Romans are reported to be making the most desperate resistance, and to be determined not to surrender, but with the destruction of the City. We have nothing definite from Hungary.

The bill for the repeal of the navigation laws has received the royal assent and will go into operation in January next.

The bill respecting Parliamentary oaths had passed the Commons by a majority of 66.

A very warm debate had taken place on the Canada question. Mr. Gladstone had denounced with much effect the Rebellion Losses bill, as is apparent by the attempted reply of Lord John Russell who charged him with *putting arguments into the mouths of the loyalists and mending their cause.*

He stated that Government would support Lord Elgin and leave the act in operation; and hoped its opponents would see the evil consequences of their action. This does not seem to have quieted the house, as the debate was continued very warmly and finally adjourned over to the 15th June.

From the English Churchman.

DIOCESE OF LONDON.

BETHNAL GREEN CHURCH FESTIVAL.—A great Church Festival took place on the 23d inst., at Bethnal Green, on occasion of laying the first stone of the last of the ten Churches originally designed to be erected in that enormous and most destitute parish, containing now about 80,000 inhabitants, mostly of the poorer class, and with each its Parsonage House and National School, intended to constitute, including the two Churches already existing, twelve complete parochial districts, named, of course, after the twelve Apostles; thus giving some chance of being manageable by the several incumbents, for the obvious purposes of instruction, visitation, and consolation in this chequered life, and of preparation for the life to come; and a high Festival it undoubtedly was; full of joy and thankfulness to the assembled multitude resident there, no less than to the numerous contributors to the holy undertaking, and of encouragement to all the devout and earnest members of our Church.

The ceremonial of that day began appropriately with afternoon service in ten District Churches, where sermons were preached by the Bishops of London, Winchester, Oxford, St. Asaph, Ripon, and Lichfield; the Right Rev. Warden of St. Augustine's; the Rev. T. Bowdler, Secretary to the Church Building Society, the Rev. Henry Mackenzie, Vicar of St. Martin's and Honorary Secretary to the B. G. Fund, the Rev. W. C. Cotton, Chaplain to the Bishop of New Zealand, and son of the chief promoter of this great scheme, Mr. William Cotton, late Governor of the Bank of England. The collections afterwards made in Church amounted to about 240*l*. distributable among the District School funds for their present necessities, under the direction of the Bishop of the Diocese. The company then adjourned to St. Thomas's district, in the Hackney-road, near Shoreditch, where the first stone was laid by the Earl of Harrowby, after a feeling and impressive address, and the reading of the usual service by the Bishop, and the chanting of the 118th Psalm by the children of the schools.

The celebration, however, did not end here. Nearly 4,000 school-children, attended by their Teachers, Scripture Readers, and Pastors, assembled in a large warehouse kindly lent by the Eastern Counties Railway Company, were regaled with tea, and cake, amidst garlands and festoons of flowers, and beneath the bright rays of a cheering sun, which seemed to have emerged from his morning shroud to animate the scene and bless the Festival. Thus did the rich and poor meet together before the Lord, the Maker of them all; and thus has a benighted and suffering district, by the bright example and unwearied energy, chiefly of one individual, been brought under the influence of our parochial system. Some aid is still wanting to its full completion, which we hope to see speedily and liberally provided: but already seventeen additional Clergymen are at work, 4,000 additional children are under instruction, several Scripture Readers are aiding the Clergy, Provident and District Visiting Societies, besides other self-supporting institutions, are in every district established. Three of the sites and two of the Churches are (the latter anonymous) gifts of Christian men and Christian women: and no one who knows what Bethnal Green was, and what it now is, can possibly doubt that the light of day, and the light of Divine Truth, have at once been let into that dark spot of earth, to the purification of the natural as well as the moral atmosphere: and that the masses there, although ignorant, poor souls, of what they have never been taught, are not insensible to the blessings thus conferred, or ungrateful to those who have, under Heaven, bestowed them.

DIOCESE OF MANCHESTER.

ST. JAMES'S ROCHDALE.—On Whit-Friday, the annual Sunday School Festival was celebrated in a manner, at once so pleasant, so Church-like, and so Catholic, that occurring, as the festivities did, in a densely populated manufacturing district, they are worthy of being placed on record. In Rochdale, the great mass of the population are engaged in manufactures; the increase of population has been most rapid; and the Church, unfortunately—although wealthily endowed—has failed to maintain a hold over a large proportion of the people. The population of the town is about 25,000; for which three Churches only are, as yet, provided. Amongst such a mass of people, therefore, it is most pleasing to see the manner in which a Festival like that we are about to record is appreciated.

The scholars assembled at the School, at half-past nine in the morning (about 700 in number) and at once formed in procession. The girls were neatly dressed in white, most of them with bouquets of flowers; the boys carrying cricket-bats, wickets, &c. First was carried a large flag, on which was inscribed—"The Church: the same yesterday, today, and forever," and "The Altar, the Throne, and the Cottage." It was followed by an excellent band of music, which played a variety of admirable marching tunes; then came a garland of beautiful flowers, arranged with gay ribbons, and evergreens; then a banner, with the cross-keys embroidered; on each side of this walked the Churchwardens with white staves (the Rev. the Incumbent of St. James's who had intended to walk in full Canonicals, being unfortunately prevented by illness): after the Churchwardens came the girls, two and two appropriate banners being carried at short intervals. After the girls came another band of music; and the boys also two and two, closed the procession, which was of great length. Amongst the banners were the Cross of St. Chad, (the Patron Saint of the Parish) the arms of the Archdiocese of York, of the See of Manchester, and of the ancient Diocese of Lichfield, the Mitre, cross-keys, the Arms of England, the Union Jack, &c. The ecclesiastical banners were mostly headed by metal crosses, which in the bright sunlight had a very beautiful and imposing effect. Besides the banners, numerous garlands of flowers, surrounding devices and mottoes, were carried in the procession, and added greatly to the effect of the whole. The devices were—"Ask ye for the old ways;" "Our Mother Church—holy, Catholic, and Apostolic;" "The people's Church, and the people's Sports:" "Saint George for merrie England," &c.

The procession went through the principal streets of the town to the Vicarage; and from thence, returning through the town to the residence of J. Entwistle, Esq. High Sheriff of the county, where a large field was set apart for the sports of the day. Here dancing, cricket races, and all manner of sports were kept up till evening. Refreshments were provided on the ground. In the evening, the procession, in the same order as before, returned to the Church. In the school room adjoining, an excellent tea was provided; and after ample justice had been done to this, the chair was taken by the Vicar of the parish, and speeches, recitations, and excellent singing were kept up till a late hour, when all departed highly pleased with the day's festivities.

It was most delightful to see the happy cheerful faces of the children, emancipated for this day from the heated atmosphere of a crowded factory; and not less instructive or gratifying to observe the admiring looks which were cast on the procession as it passed through the thronged streets of the town. We may fairly believe that if such festivals were more frequent, and were observed as the Church would have us observe them, very much would be done towards loosening the already slight hold which Dissent has on the poor. In places like Rochdale, where it seems almost impossible to provide Church accomodation for the rapidly increasing population, is this consideration worthy of notice. We shall do something if we only "witness to the truths."—*Ib.*

The foundation stone of a new tower to St. Michael's Church, Chester, was laid on Wednesday week.

The Southern concert and dancing rooms, London, are converted into a Roman Catholic chapel.—*Ib.*

Railway Laborers' Church Service.—A spacious tent has been erected in Dutchet-lane, for the accomodation, exclusively of the railway laborers, and their wives and families, who are engaged in the works connected with the two lines of railway. The tent which contains sitting room for between 200 and 300 persons, has been erected at the joint expense of the respective companies. Divine Service, we understand is to be performed every Sunday morning by the Rev. T. Carter, the Rector of Clewer, and in the evening by the Rev. S. Hawtrey of Windsor; these two gentlemen having volunteered their services through the summer months.—*Ibid.*

ST. PAUL'S, LONDON.—*The Charity Children.*—Yesterday, the anniversary meeting of the Charity Children of the metropolitan schools was held in St. Paul's Cathedral. This is justly regarded as the greatest exhibition of the kind in this country, and, perhaps, in the world; and, although the arrangements differ very little from year to year, the interest which it excites is always new, and the number of spectators assembled to witness it continually on the increase. It is the only spectacle which conveys an adequate idea of the unbounded charity constantly at work in the heart of this great city; and no one can possibly be present on such occasions, without experiencing a feeling of honest pride at the results which have been achieved by the enlightened benevolence of our fellow-citizens. At the ordinary charity festivals held during the season, the children, who are supported by the contributions of those present, are sometimes introduced, and their appearance has a natural tendency to stimulate the beholders; but their numbers are necessarily circumscribed, and they fail completely to convey any impressions greater than those which are involved in the merits of the institution with which they are immediately connected. But it is not so with the exhibition which, according to annual custom, took place at St. Paul's, yesterday, and which rises to the dignity of a national spectacle. It is seldom in modern times, that the vast extent of our cathedrals can be made available for the accommodation of large masses of the people, assembled for a sacred purpose, and their "long-drawn aisles" generally present to the beholder the same aspect of solitary and deserted grandeur. But yesterday, within the immense space, from the organ-loft to the western entrance of St. Paul's, there could not have been less than 15,000 to 16,000 human beings assembled. The seats in the centre aisle had, by a new and very judicious arrangement, been slightly raised, in tiers, in the centre of the transept, while those for the children were in the usual circular form, divisions being set apart for each school, and the whole rising from the basement more than half way up up the huge pillars upon which the dome is supported. Within the space thus enclosed, pews had been erected for the *elite* of the visitors, and here also was placed the pulpit for the preacher of the charity sermon. This outline of arrangements will give some idea of the spectacle which the interior of the cathedral presented, when, at 12 o'clock, the service commenced. A person standing in the centre of the transept, saw, immediately above him, a distinguished assemblage, among them the Marquis of Westminster, and his son, Lord and Lady Ruthven, two daughters of the Duke of Sutherland, the Right Hon. Mr. and Mrs. Fox Maule, Lord and Lady Charles Russell, the family of the Prussian Ambassador, the Lord Mayor, Aldermen and Sheriffs, in their robes of state, many of the clergy in their robes, and the Bishop of Oxford, the preacher of the charity sermon.

Hemming in this assemblage, like the wall of an amphitheatre, were placed the children of the different charity schools in the metropolis, to the number of 5000 and upwards—a vast and shining throng—ranged in compact and symmetrical array, and presenting a solid mass of health, cleanliness and youth, which it was impossible to survey without emotion. The girls, decked out in all the varieties of costume peculiar to the eleemosynary institutions of England, occupied the lower seats in the ascending series, their snow-white caps and aprons coquettishly contrasting with ribands, gloves, and frocks of every hue and color in the rainbow. Those belonging to each school were, of course, dressed exactly alike, and, being grouped together, anything like a motley effect was avoided. Above, and as it were, occupying the mountain, sat the boys—their more sombre-looking garments relieved by buttons that glistened and twinkled with every movement of their bodies, and by rosettes, which, in size and brilliancy, would have done honor to any festival. Each section was guarded, above and below, by its own masters and mistresses—their awful presence securing silence and order. Looking eastward, the organ-loft was seen, as if at the end of a deep valley or pass, the sloping sides of which swarmed with "charitable grinders," while the huge instrument itself seemed to rest upon a wedge, of which the choir, with its seventy voices, was the upper part, while a bevy of little girls, looking beautifully clean and cool in the distance, formed the apex. The view westward completed the scene, and the effect of it may be faintly conceived, when we say, that the whole space to the entrance was densely crowded with spectators, who appeared to fill the cathedral like a tide.

The service was performed with the usual solemnity and effect, the children singing the part allotted with more than ordinary precision.—There have been no rehearsals this year, in consequence of the obstinacies of the virges, who insisted on exacting their fee from all who wished to be present. That the festival, therefore should have gone off so well in this respect is the more creditable to Mr. Bates, who occupied his accustomed crow's nest position, and acted as conductor to the children in singing. The gentlemen of the choir also exerted themselves to the utmost, and the whole service was performed in a manner the most impressive. It is impossible to appreciate, without having heard it, the thrilling effect produced by the voices of 5000 children joining in the music of the church. There is an expression of pathos in the immense volume of sound rising from their lips, which although he can scarcely tell why, stirs the heart of the listener to its core.

The Bishop of Oxford preached an eloquent sermon from the text "ye are the light of the world," exhorted his hearers to do all that in them lay towards reviving in the world the light of Divine truth, which had been withdrawn from man at the fall. The collection made at the doors of the Cathedral exceeded that of last year by £150, and amounted in all to upwards of £700. It would be unjust to close this notice without complimenting Mr. Fisher and Me. Gilpin, the honorary treasurers, upon the admirable character of the arrangements made by them on the occasion.

In the evening the patrons of the festival dined together at the London Tavern, the Lord Mayor presiding. The musical arrangements, both at the cathedral and dinner, were under the sole direction of Mr. Goss, the organist.—*N. Y. Albion, from the 'The Times.'*

At the Commencement of the New York University, Wednesday, June 27, 27 young gentlemen received the degree of A. B. The degree of Doctor of Diviniiy was conferred, among others, on the Rev. L. P. W. Balch, Rector of St. Bartholomew's Church, in this city.

The Standing Committee have republished the forms of Public Prayer put forth by the Bishop of the Diocese in 1832, on the Visitation of the Cholera. Should the epidemic continue to increase, we shall insert them in our next paper. The length of the Reports of Proceedings prevents our doing so this week, as we intended.

CLERICAL CHANGES.

The Rev. O. Harriman, Jr., has resigned the Rectorship of St. George's Church, Hempstead. His address will be for the present as usual at Hempstead, L. I.

Domestic Intelligence.

NEW YORK.—*Episcopal acts by the Bishop of Maryland, for and on behalf of the Diocese.*

Ordination.—On the 4th Sunday after Trinity, July 1st., the Bishop of Maryland held an ordination in the Church of the Holy Trinity, Brooklyn, when one gentleman was admitted to the order of Priesthood, and eight to the Diaconate. Morning Prayer was said by Rev. Dr. Ogilby, Professor of Ecclesiastical History in the General Theological Seminary, and the Lessons were read by Rev. William Walton. The Sermon was preached by the Bishop, on 1 Cor. iii. 9—"For we are laborers together with God." Mr. John McNamara, late of the Middle Class of the Seminary, ordained Deacon at the request of the Bishop of Wisconsin, was presented by the Rev. Dr. Muhlenberg, Pastor of the Church of the Holy Communion, New York; and Messrs. William M. Willian, Edwin R. T. Cook, Joseph W. McIlwaine, William W. Olssen, William J. Frost, Samuel Hollingsworth, and George B. Draper, of the recently graduating class at the Seminary, and candidates of this Diocese, were presented by the Rev. Dr. Haight, Professor of Pastoral Theology. The Rev. T. Stafford Drowne, Deacon, Assistant Minister of the Church of the Holy Trinity, was presented for the office of Priesthood by the Rev. Dr. Lewis, who also read the offertory. Rev. Drs. Lewis, Muhlenberg, Haight, and Ogilby, and Rev. Mr. Walton united in the imposition of hands, and also assisted the Bishop in the administration of the Eucharist.

The spacious and beautiful edifice was filled with a very attentive congregation, a large portion of whom remained to the end of the services, and received the Holy Communion. The utmost satisfaction and delight were expressed by those with whom we conversed, both clerical and lay; and for ourselves we can truly say that we found it a high gratification to be enabled to assist on such a solemn and joy-inspiring occasion. We were happy to hear that the attendance at this Church is at all times large, a pleasing proof of the acceptableness of the services of its estimable Rector, and a recompense to the laudable liberality of the worthy founder.

Confirmations.—On Saturday, June 30th, in St. Peter's Church, Westchester, 39 persons. On the Fourth Sunday after Trinity, afternoon, in the Church of the Holy Martyrs, New York, 8 persons. Evening, in St. Stephen's Church, New York, 46 persons.

RHODE ISLAND.—*Convention.*—The Fifty-ninth Annual Convention of this Diocese met in Grace Church, in the city of Providence, on Friday morning, the 12th ult., at 10 o'clock. Morning Prayer was read by the Rev. Benjamin Watson, Rector of Zion Church, Newport, assisted in the Lessons by the Rev. Wm. S. Child, Rector of St. Peter's Church, Rockville. The sermon was preached by the Rev. George Taft, Rector of St. Paul's Chnrch, Pawtucket. It was a very appropriate sermon, containing many interesting reminiscences in the history of the convocation, and the missionary operations of the Church. The main purpose of the preacher was to excite a deeper and more general interest among the Churchmen of this Diocese, in the extension of the Church in the more destitute portions of the State.

The Holy Communion was administered by the Bishop, assisted by the Rev. Messrs. Watson and Child.

The Convention was then called to order by the Bishop, and the list of the clerical members was called, and the certificates of the lay delegates were handed in, and were referred to a committee appointed by the chairman. The Convention then adjourned to half-past 3 o'clock.

In the afternoon, the committee on qualification of lay-delegates made their report, which report, being accepted, the list of lay-delegates was called.

The Convention then proceeded to ballot for choice of Secretary, and the Rev. Benjamin Watson was unanimously re-elected.

The rules of order were then read, after which, the Bishop delivered his annual address, by which it appeared, that the parishes in the Diocese are in a more flourishing state than they have been for the last two or three years. There have been some changes among the clergy, and two or three parishes are now without Rectors. A new church in Portsmouth has been erected, during the last year, at an expense of nearly ten thousand dollars, and endowed by the Christian liberality of a pious lady, a communicant of the Church. The church is built of stone, in Gothic order of architecture, under the immediate supervision of Mr. Upjohn, and is one of the most beautiful specimens of church architecture, which this distinguished architect has given to the Church, and is nearly ready for consecration.

The treasurer, standing committee, and the several Boards, then made their annual reports.

The proposed canon, laid over from the last Convention, entitled, "Of the Board for the relief of widows and orphans of deceased clergymen, and also superanuated and infirm clergymen," was taken up, and after discussion on certain amendments that were proposed, the whole matter was referred to a committee, to report on the following morning. After the transaction of some other business, the Convention adjourned to Wednesday morning, at 9 o'clock.

Wednesday, A. M.

Convention met according to adjournment. After morning service, the committee to whom the proposed canon was referred, reported the canon with a slight amendment. After some discussion, the report was accepted, and the canon, as amended, was adopted.

The committee then proceeded to the elections. Ezra W. Howard, Esq., was elected Treasurer. Lewis Clifford, M. D., was elected Assistant Treasurer. The following persons were elected the Standing Committee: Rev. N. B. Crocker, D. D., Rev. George Taft, Rev. G. W. Hathaway, Rev. T. H. Vail, of the clergy; and Hon. Thomas Burgess, Resolved Waterman, Esq., George S. Wardwell, Esq., and Edward Wolcott, Esq., of the laity.

Board of Education.—Rev. N. B. Crocker, D.D., Rev. Hobart Williams, E. W. Howard, and G. S. Wardwell.

S. S. Board.—Rev. E. F. Watson, Rev. Wm. S. Child, J. H. Gilliat, Esq., Gideon Freeborn, Esq.

Depository Board.—Rev. N. B. Crocker, D. D., Rev. J. H. Eames, E. W. Howard, Edward Wolcott.

Commissioners for the Building of Churches.—Robert H. Ives, Esq., Alexander Duncan, Esq., Amasa Manton, Esq., Wm. T. Grinnell, Esq.

Board for the Relief of Widows and Orphans of Deceased Clergymen, &c.—Alexander Duncan, Resolved Waterman, George S. Wardwell, Wm. T. Grinnell.

The Rt. Rev. Bishop of the Diocese is Chairman, *ex officio*, of the above Boards.

We were pleased to learn, that the pastoral letter of the Bishop, put forth by request of Convention, for a collection in the churches on Whitsunday, the Tercentenary of the Prayer Book, to meet an unexpected deficiency of the Diocesan Missionary fund of the last year, was liberally responded to, and an amount has been received sufficient to meet the claims upon the Board.

An application was made by the parish of St. Andrew's, Providence, to the Convention, in whom the title of the lot and church is vested, as Trustees, for permission to dispose of the lot, and to remove their church to a more central position; which request was referred to the commissioners for building churches, with full power.

Thus closed a very harmonious Convention of the Churches in this Diocese, after singing the 107th selection of Psalms, and prayer and benediction by the Bishop.

The next Convention is to be holden at the same place, on the 2d Tuesday in June, 1849.—*Christian Witness.*

PENNSYLVANIA.—The third quarterly meeting of the Schuylkill Convocation, was held last week in Mauch Chunk and Tamaqua, and at both places excited considerable interest. The first religious service was held at the former town on Monday evening, 11th inst., commencing at 8 o'clock. Prayers were said by Rev. Dr. Morgan, and the Convocation sermon was preached by Rev. Mr. Mintzer: Dr. Morgan following in a short but forcible exhortation from the chancel.

Divine service was again celebrated on Tuesday morning, commencing at 10 o'clock. Prayers were said by Rev. Mr. Miles from Wilksbarre, assisted by Rev. Mr. Starkey, and the sermon was preached by the Bishop, who had also preached the evening before at Summit Hill, nine miles from Mauch Chunk (the site of the old mines.) After the sermon, the Bishop administered the Holy Rite of confirmation to two persons. Divine service was celebrated in the afternoon, commencing at 3 o'clock. Prayers were said by Rev. Messrs. Beatty and Lightner. The sermon was preached by Rev. Mr Downing, the Bishop following with an exhortation. Divine service was again celebrated in the evening, commencing at 8 o'clock. Prayers were said by Rev. Mr. Neidie, and the sermon was preached by the Rev. Mr. Starkey.

On Wednesday morning, divine service commenced at 8 o'clock. Prayers were said by Rev. Messrs. Leaf and Mintzer. The ante-communion service was read by Rev. Dr. Morgan—who also preached the sermon, and administered the Holy Communion to the clergy present. The Rev. Mr. Russell, (Rector of the parish,) assisted by Rev. Mr. Mintzer, administering to the congregation.

The congregations at Mauch Chunk were good, and seemed interested in the services, which, we hope, will yet produce fruit by God's blessing. We cannot say good-bye to this pleasant town, without a tribute to the Christian kindness of its Church people, who did every thing in their power to make the clergy feel at home. St. Mark's Church is a beautiful and church-like edifice—solemn and tasteful—reflecting credit on the Rector, congregation, and the talented gentleman who furnished the design and superintended its execution.

From Mauch Chunk, the Convocation adjourned to Tamaqua, distant 14 miles, where a congregation has been gathered together by Rev. Mr. Beatty, and a church organized, under the title of Mount Calvary Church.

Divine service was held at the Town Hall, on Wednesday evening, commencing at 8 o'clock.—Prayers were said by Rev. Messrs. Cooley and Leaf. The sermon was preached by Rev. Mr. Miles—and was followed by an exhortation from Rev. Mr. Leaf.

Divine service was again celebrated on Thursday morning, commencing at 10 1-2 o'clock. Prayers were said by Rev. Messrs. Russell and Mintzer. The ante-communion service was read by Rev. Mr. Beatty, and the sermon preached by Rev. Mr. Leaf. The Holy Communion was administered by Rev. Mr. Beatty. Divine service was again celebrated in the evening, commencing at 8 o'clock. Prayers were said by Rev. Messrs. Starkey and Morgan. The sermon was preached by Rev. Mr. Lightner, and exhortations were made to the congregation by Rev. Messrs. Neidie, Downing, Mintzer and Beatty.

The congregations at Tamaqua, were unusually large and attentive, and scasce a doubt can be entertained that the Church there is destined to flourish. The town is growing rapidly, and will soon become the centre of a large and important trade. May God visit with a rich blessing the efforts of its zealous missionary, and enable him to plant firmly the banner of the cross in this important portion of the coal region.

S.

[*Episcopal Recorder.*

VIRGINIA.—*William and Mary College.*—It affords us pleasure to be able to report that the conference between Bishops Meade and Johns, and the Board of Visitors of William and Mary College, which took place on the 12th inst., was entirely satisfactory, and has resulted in an arrangement which wlll be acceptable to the friends of that Institution, and yet not interfere with the official duties of the Bishop, who has consented to become its President.

The statement of Bishop Meade made at the previous meeting of the Board, and embodied in their Address to the Convention, viz.: that their action in this case was not intended to give the College a *Sectarian* character, or to surrender its management to any *Church*, having been distinctly and unanimously reaffirmed—the Visitors proceeded, with entire harmony, to adjust the position and duties of the President so as not to require the curtailment of the services which Bishop Johns has been accustomed to render to the Church with which he is connected. For this purpose, on his suggestion, another professorship was established, to which were assigned several of the branches heretofore taught by the President, and so limiting his course of instruction that it might be advantageously conducted during those months in which he is not expected to be engaged in Episcopal Visitation.

It was further assented to, on the proposal of Bishop Johns, that his services as thus arranged should be received without any compensation from the funds of the College, and that the salary pertaining to his chair should be appropriated to the support of the new professorship.

The Board of Visitors was then enlarged to the number contemplated by the Charter, by the election of four new members. These appointments were made with a prompt and cordial concurrence, which happily expressed the good feeling which prevailed, and evinced a proper purpose to associate in this responsibility, capable persons, who would have the interests of the College at heart, and command the confidence of the community.

The Conference closed by the formal announcement of Bishop Johns, that he now felt himself at liberty to accept the office to which he had been invited, satisfied that he could do so without interference with his Episcopal duties, and fully assured of the friendly co-operation of the Board of Visitors. The principal design of this statement is to apprize the members of the Protestant Episcopal Church in this Diocese, that an arrangement has thus been effected which will not interrupt the routine of Episcopal Visitation which has been established. It is an arrangement which, whilst it secures to the College more than its friends anticipated, deprives the Church of no part of those services which have heretofore been rendered.—*Southern Churchman.*

NORTH CAROLINA.—On the 17th June, the Bishop of the Diocese visited the parish of Rutherfordton. In the morning, after the usual services, the Rev. Jarvis Buxton was admitted to the Holy Order of Priesthood. The candidate was presented by Rev. J. C. Huske, minister of Grace Church, Morganton, who, with the Rev. Mr. Watson, of Plymouth, and the Rev. Mr. Shepherd, of Lake Scuppernong, assisted in the laying on of hands: sermon preached by Rev. Mr. Watson, from St. Jude, 11th verse.

In the afternoon, two adults and one child were baptized by the minister of the parish, and the apostolic rite of confirmation administered to eight persons. Sermon by the Bishop, from Mark iv. 28.

The consecration of the new church at this place was unavoidably deferred till the next Episcopal visitation.—*Banner of the Cross.*

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On June 20th, Bishop DeLancey resumed his visitation and preached in the morning in Christ Church, Pompey. Prayers were read by the Rev. Mr. Pise, of Fayetteville. The Rev. Mr. Gay, of Manlius, who officiates monthly by a third service on Sundays in this church, was also present.

In the afternoon of the same day, the Bishop confirmed four persons in Christ Church, Manlius, where prayers were read by the Rev Mr. Ayrault, of Auburn, and the confirmation preface by the Rector, the Rev. Mr. Gay. The Bishop preached. The Rev. Mr. Pise also was present.

On the 21st. in the morning, the Bishop preached in St. Mark's Church, Jamesville, the Rev. Mr. Pise reading prayers.

In the afternoon, in Apostolic Church, Geddes, the Rev. Mr. Ashley, of Syracuse, read prayers, and the Bishop preached, the Rev. Dr. Gregory, of Syracuse, also being present.

On the 22d June, in Ascension Church, Liverpool, prayers were read by the Rev. Dr. Gregory, and Rev. Mr. Ashley, and the Bishop preached.

In the afternoon, in the Methodist Chapel at Baldwinsville, prayers were read by the Rev. Mr. Porter, of Granby, and the Rev. Mr. Bishop, Deacon, of Fulton. The Bishop preached and confirmed one person, the confirmation preface being read by the Rev. Mr. Bishop. The Rev. Mr. Ashley, of Syracuse, was also present.

On Sunday, the 24th, the Bishop visited Trinity Church, Fayetteville. Prayers were read by the Rev. Mr. Gay, of Manlius, and the confirmation preface by the Rev. Mr. Pise, the minister of the Parish. The Bishop preached and confirmed ten persons.

In the afternoon, for the congregation of —— Church, Bridgeport, services were held in the Baptist House of worship in that village, where prayers were read by the Rev. Mr. Pise, and the Bishop preached.—*Gospel Messenger.*

OHIO.—*Rev. Mr. Loutrell.*—The Board of Trial in the case of the Rev. A. M. Loutrell, presented by the Standing Committee of this Diocese, commenced at Columbus on the 16th May, and again by adjournment on the 22d of May, when the accused not having appeared, and the Board having received a sufficient excuse for his not appearing, the same adjourned to meet again at the call of the Bishop.

On Wednesday, June 13th, the Board again convened at the time and place appointed by the Bishop. Mr. Loutrell not appearing, the Board adjourned from time to time, and finally resolved unanimously to report him to the Bishop, for *contumacy.* The Bishop having received the report, has proceeded, according to the requisition of the 1st canon of the Diocese, to suspend the Rev. A. M. Loutrell from all exercise of the ministry. The canon provides that if, within three calendar months, the accused shall tender himself ready, shall accordingly appear and take his trial—his suspension may be reversed.—*Western Episcopalian.*

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (9th inst.,) at half-past 7 o'clock.

THOMAS P. CUMMINGS, Rec. Sec'y.
New York, July 7, 1849.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 12th ult., the Treasurer has received the following contributions:

From St Ann's ch, Brooklyn, per Rev B C Cutler, D D, 379 40; from Sunday school No 1, half, 32 91—412 31; (also, trust funds, 2 for Nashotah, and 25 for Ch at Fort Wayne, Ind;) a lady of Jacksonville, Fa, for arrearages of salary to Missionaries, 100; St John's, Pequea, Pa, half, 5; from the Rev T W Snow, from a member of St Thomas's, Taunton, Mass, being second quarter of a pledge for Chickasaw mission, 6 25; for Cal, 3; general purposes, 75cts—10; through J B Dow, treasurer, Massachusetts, St Matthew's, Boston, 5; St Michael's, Marblehead, 4 60; St Paul's, Newburyport, 5; St James's, Roxbury, 3 50; St Peter's, Salem, 75 60; Trinity ch, Bridgewater, 5; St Mary's, Newton Lower Falls, for Jews, 6; (and 7 trust funds, for poor Jews in Jerusalem)—104 70; St Paul's, Detroit, Mich, 42 69, St Michael's, Bloomingdale, N Y, 15; Christ ch, Little Rock, Ark, 11 95; part offerings, St John's, Elizabethtown, N J, 3 50; a member of the Ch of the Epiphany, N Y, for the West, 3; St Luke's, Ypsilanti, Mich, 5 39; a member of the Ch of the Ascension, N Y, 2; through E Wilcox, R A in Pa, St Luke's, Phil, 168 75; St Matthew's, Wheeling, Va, 15; F H, N Y, 4; opening of the Board of Missions, in St Bartholomew's ch, collection at the offertory, half, 21 79; Missionary Meeting in same church, one half of the undesignated portion, 20 98; Christ ch, Nashua, Ct, half, 4 23; Grace ch, Long Hills, Ct, half, 4 27; St George's, Fredericksburgh, Va, half, 12 50; family mite box, Natchez, Miss, 10. Total, $976 86.

THOMAS N. STANFORD, Treas.,
New York, July 2, 1849. 139 Broadway

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipt, viz:

From the S S teachers of Zion ch, N Y, through the Rev R Cox, for the support of a Divinity Student at Nashotah, 20; from "More anon," 2d payment, 10; and these through Thos N Stanford, Esq, from Christ ch, Cambridge, Mass, 6; S school of St Luke's ch, 44 18; Trinity ch, Monroe, Mi, 5; and for education of Indian boy, 3d payment of S S of St Cornelius' ch, Governor's Island, N Y, 2 12.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., 21st June, 1849.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 19th ult, viz:

From family mite box, 2 12; a member of Trinity ch, Princeton, N J, for ed, China, 25; Ch of Ascension, N Y, W H A, ed, China, 50; do, do, B, ed, China, 25; do, Miss A, ed, do, 25—100; through Mrs Bedell, for the bread fund, Greece, 25; Grahamville, S C, for the Kerak Christians, 3; from the offertory at meeting of the Board of Missions, half, 21 79; collection at Missionary Meeting, St Bartholomew's ch, half, 20 98; do, special, for China, 50; do, special, for Africa, 50—120 98; family mite box, 1; St Peter's ch, Charleston, S C, on acc't salary Bishop Boone, 373 51; do, for ed, China, 90; do, Mrs Heriot, for ed, China, 25; do, from the Ch, for Africa, 23—511 51; Harcourt parish, Gambier, O, for China, 14; Mrs M Beard, Salisbury, N C, for Constantinople, 2; Miss Parker, Grahamville, S C, of which 3 are from the slaves of Mrs P, for Africa, 20; Trinity ch, Natchez, Miss, 23; Cople parish, Oak Grove, Va, 2; St Peter's ch, Plymouth, Ct, for Constantinople, 11 12; St John's ch, Elizabethtown, N J, part of offerings, 3 30; an aged female triend to missions, 20; St George's ch, Fredericksburg, Va, 12 50; Christ ch, Nashua, Ct, half, 4 23; Grace ch, Long Hill, Ct, of which 2 are for Constantinople, half, 4 27; C B W, Edgefield, S C, part of the tithe of an unexpected sum of money, for Africa and China, 20; Christ ch, Detroit, Mich, part of monthly offerings, 11 60; through Edmund Wilcox, Esq, Phil, St Matthew's ch, Wheeling, Pa, for Constantinople, 10; E, through Episcopal Recorder, for Africa, 5—15; family mite box, 1. Total, $933 42.

J. SMYTH ROGERS, Treas.
NewYork, July 2, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 26th ult.

From St Paul's ch, St Louis, Missouri, Rev J E Van Bokkelin, Whitsunday collection, 15.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 2, 1849. 20 John street.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 11th inst.

From Elizur Ward, annual, 2; J W Underhill, annual, 2; John Wright, annual, 5; Wm A Smith, annual, 10; Fanning C Tucker, annual, 2; Mrs Robt Ray, Alpheus Banning, Henry P Marshall, J Punnett, Wm Burger, S Livingston, John S Betts, J R Morewood, E P Clay, each, annual, 2; M Lefferts, donation, 2; Miss Routh, through Rev G T Bedell, annual 50 cts—10; C L Dennington, donation, 12 75; collection at the Church of the Holy Trinity, Brooklyn, after sermon by Rev D V M Johnson, 86; St George's ch, N Y, Dr Tyng, one-third of collection, through F S Winston, 57; box of ship Northerner, 1 58; do, ship Havre, 1 27; Capt Ainsworth, of ship Havre, 3; box of steamer Herman, 3 60; Gerard Stuyvesant, through Capt Proal, 50. Total, $266 20.

J. DAVENPORT, Treasurer.
June 26, 1849. 10 Platt street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 22d May, the following contributions, viz.:

From Zion ch, Wappinger's Creek, Rev G B Andrews, 10; a parishioner of Trinity ch, N Y, per Rev Dr Haight, 2; St Anna's ch, Fishkill Landing, Rev Dr Robertson, one-third, 9; St Thomas's ch, New Windsor, Rev E Embury, 8; Christ ch, Tarrytown, Rev Dr Creighton, 28 84; St John's ch, Monticello, Rev E K Fowler, 3; Trinity ch, Rensselaerville, Rev R Washbon, 2; Church of the Ascension, N Y, Rev G T Bedell, 42 50; "a friend," by the hands of D H H, 1; St George's ch, Hempstead, Rev O Harriman, jr, 3 71. Total amount, 110 05.

C. N. S. ROWLAND, Treasurer,
July 3, 1849. 55 Water-st.

To Correspondents.

"Caution," "A Catholic Churchman," and "R. T. S. L.," are received.

"Anna" shall appear in our next.

The Proceedings of the Ecclesiological Society come too late, but shall be inserted next week.

OBITUARY.

Died, on the night of Wednesday, the 27th of June, in the village of Hoboken, MR. CHARLES S. CHAMBERLAIN, one of the most enterprising and excellent of its citizens, and an estimable member of the Vestry of St. Paul's Church, Hoboken, of the prevailing epidemic, at his residence in that place. Being widely known, and every where beloved, his sudden decease has occasioned unspeakable dismay and sorrow to very many hearts.

The Church will feel his loss exceedingly, for by his active untiring zeal, its interests were much promoted in every way that his ardent attachment could suggest. He leaves a widow, and a family of sons and daughters to mourn their sad bereavement; but the consoling influences of divine grace are found equal to their trying need.

The writer of this has lost, in the deceased, a friend and Christian brother, whom he regarded with the sincerest love. Called to his bedside in his dying hour, he had the mournful satisfaction to afford him, as a minister of Christ, those consolations which the occasion demanded; and as the spirit passed away, he left behind a good assurance that his expressions of repentance, and faith in the Lord Jesus Christ, were sincere and acceptable.

Advertisements.

"AN EXTRAORDINARY BOOK."

D. APPLETON & CO. Publish this week—Lady Alice, or the New Una—a novel. 2 vols. 12mo. paper cover, $1; or two vols. bound in 1, cloth, $1 25.

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July 7—1t

SACERDOTAL POWERS.

D. APPLETON & CO. Publish this week—A Layman's Lesson to a Lord Bishop on Sacerdotal Powers: or, the Necessity of Confession, Penance, and Absolution. Republished from the Second Edition. (London, 1713.) Price 25 cts.

July 7—1t

FOR Church Cushions—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by

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July 7—3m

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Just published by
STANFORD & SWORDS,
July 7—1t 137 Broadway.

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up.

March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.

Poetry.

For the Churchman.

The Church Across the Way.

A lady, having taken a residence opposite a Church, and alluding in the presence of the writer to the pleasing sentiments which were awakened by having it always in sight, an expression of them was attempted in the following lines:

Before my dwelling o'er the way
Are reared the solemn walls,
Within whose precincts are enclosed
My Saviour's sacred halls.

All gladsome 'tis unto my heart
Our holy Church 's so near,—
And goodly to my sight to gaze
For aye on shrine so dear.

For as the casement wide is thrown
To morning's balmy air,
Its image, and the whispering breeze,
Invite to holy prayer.

At evening, too, as praising lips
Attune the grateful hymn,
Its lengthening shadows stretching far
A quiet rapture win.

Thus ever by God's oracles
I would life's stream might flow,
And never from his sacred ark
Estrangement might I know.

For near his Church abiding here,—
I trust in death to rise,
To a temple fair "not made by hands"
Eternal in the skies.

New York. E. C. Marshall.

Selected Matter.

From the Church Review.

The Religious Condition of New-England.

If any one imagines that we have inadvertently included Romanism in this catalogue, or have only introduced it to eke out our Heptarchy of heresy, we shall not leave him long in his error. We have made out our descending scale of unbelief, advisedly, regarding the Romanism of Mr. Newman as a mere system of rationalism, of which the former might just as well be set to Swedenborgianism or Pantheism, as to Tridentine Popery. The Developement of Mr. Newman is only a dignified name for *the progress* which is so everlastingly bleated by the disciples of Dr. Horace Bushnell. Mr. Orestes Brownson has demonstrated the identity dialectically, in his Review, and exhibited it practically in his person. Besides, we wish to be understood as distinctly asserting that *Romanism is already as really enshrined in one Puritan College in New England, as Socinianism is in another*. We could be particular, but we shall be sufficiently clear to those who know the facts, when we say, that if there be concealed Jesuitism in New England, it is embodied, not in any high-churchman, but in a Puritan Doctor of Divinity, who presides over a New England College. Many will know where to look, as we whisper, without, as yet, pointing the finger.

Ecce! latet Romæ vultus sub veste Genevæ! With Romanism, we have placed on our list the more refined and imaginative forms of rationalism, just in the order in which they seem naturally to succeed. In Pantheism there is something large and pseudo-catholic, into which, as an ocean, the others naturally empty: and we think, even now, we might find in Boston, a man of intelligence and education, who in precisely the order we have set, has become the epitome of Puritan degeneracy. He first adopted a loose and vague negation of Calvinism, and came to man's estate in the good-humored persuasion that no heresy was so bad as to be accursed, and no sinner so reprobate as to be damned. Passing lightly through the vulgar stage of Universalism, he soon avowed more distinctly an entire coincidence with the less fetid and revolting, but not less noisome, unbelief of Channing. A Yankee habit of free inquiry, soon carried him, by influences, quite as far as he could now be led by Theodore Parker; but here he was arrested by the more systematic infidelity of Fourier, whose Socialism at least appeared to descend to actual humanity, and to propose something remedially adequate to its innumerable ills. He was already a disciple of Mesmer, when he was introduced to a Swedenborgian treatise on the resurrection, which seemed to him the very essence of Philosophy and Poetry together. The credulity of scepticism had nearly identified him with a "New Jerusalem" congregation, when he was met in company by a fascinating Congregational Minister, whose learning and accomplishments are never fully exhibited except in table-talk and social intercourse.

There was, in this gentleman, a mysterious combination of frankness and concealment, and an air of mingled sympathy and respect, conveyed in a certain keen suavity, which, in America, is not frequently encountered, though in Europe it is instinctively recognized as the only livery of a Jesuit. The vague, yet apparently deep suggestions of this extraordinary apparition, had thrown our inquiring friend into a new train of reflection, when he found himself introduced by his new guide to the society of a lady, who gave him more definite directions as to the books he ought to read, and the course he ought to adopt. The later writings of Mr. Newman, with those of certain French sophists of the reactionary school, were put into his hands, and he soon began to think that his own principles, if honestly developed, would infallibly carry him into the unsuspected necessity of joining extremes, and resting at last in paradoxical, pictorial, poetical, and even *philosophical* Rome. Our friend was of an imaginative mould, and soon owned to a *new yearning*, which his fair promptress was not slow to stimulate. He began to feel the awful beauty of the Madonna; he soon yielded entire assent to Newman's argument for her *deification;* he was next found hovering at the side of his Sybil, around the dim interior of the Romish Cathedral; and then he was easily brought to his knees, by her example, or, as he explains it, by virtue of a vigil, which she had celebrated in his behalf, appealing to the Blessed Virgin for the salvation of his soul. Finally, before he knew it, kneeling on his knees, one evening, he actually bowed his head, and adored the Holy Sacrament, as it was lifted among the tapers, and shown in the glittering monstrance amid the smoke of incense which curled around it like clouds about the Transfiguration, while a melting female voice—from the Opera—gave forth that ringing melody from Aquinas,—

Pange lingua gloriosi
Corporis mysterium!

That Latin did the business! To be sure, it was somewhat marred by the fact, which afterwards transpired, that the whole artistic effect had been the result of special negotiation for his sake, and of some broad suggestions to Father Dermot to be graceful in his part of the business and to omit (for that night only) the taking of snuff, and of blowing his nose, just before the final geneflection; but it was, on the whole, successful. The newspapers announced the *conversion* of "an accomplished and highly gifted young Bostonian," and for awhile the proselyte outdid his confessor in the multitude of his devotions, and the rigor of his fasts.

It deserves also to be noticed that, from a mistaken idea of the nature of purgatory, which his ghostly fathers never took the pains to correct, he found great consolation in *purchasing* masses for a long line of heretical grandmothers, who had died as hardened in Puritanism as Plymouth Rock could make them. It was not till a nice little portion of his patrimony had been thus piously appropriated, that he discovered that it was *de fide* to believe the whole tribe of his ancestors unentitled to purgatorial benefits, and beyond all peradventure, lost eternally, unless, in bar of judgment, they had put in the plea of *invincible ignorance*, which their great reputation for veracity rendered impossible. This discovery gave the first shock to our friend's sense of the value of cash and self-respect, and prepared him for an introduction to those publications of an English Society called "The Catholic Series," which a member of Harvard University recommended to him as grafting a broad philosophy upon a stock of Romanism. He was soon carried away with Michelet and Quinet, whose confession of the great services of Romanism, in times past, gave him so comfortable an escape from modern Ultramontanism, into the noble Catholicity of all-absorbing Pan. He now saw clearly the natural unity of all religions and creeds. He could be, at once, a Romanist, a Brahminee, and a Ghebir. Even the æsthetical ritual of the Latins need not be relinquished He found even in Chateaubriand, a confession that its most bewitching ceremonies were but reproductions of oriental idolatries. "What else," says that author," are the tonsure, the stole, the host itself—when the Holy Sacrament is lifted radiant in priestly hands! Is it not the same symbol which, among the Persians, represented the sun's disk and glittering rays? Would not the Magi claim the whole scene for their own?" True, answered our friend, as he thought of Father Dermot; and in short, he is now a Pantheist: and may the Lord have mercy on his soul!

That such may, very possibly, be the various stages of New England degeneracy, unless Providence graciously gives mastery to the Truth, must be apparent to any one who knows the religious condition of the "Modern Athens,"—as it is the fashion to style Boston, probably because so many of its inhabitants "spend their time in nothing else, but either to hear or to tell some new thing." The prediction is justified by glaring facts, by the very waning of Socinianism, which has emptied itself into the pulpits and seminaries of reputed orthodoxy, and dismissed its disciples to the lower *seats* of irreligion. Many, who care not to join a sect, are nevertheless, in fact, the disciples of Parker and Fourier. Swedenborgianism has got possession of some strong *points d'appui* in Massachusetts and the State of Maine. Romanism dwells hard by, and confidently bides her time, while she secretly pulls every wire to hasten a reactionary developement of rationalism; while if the religious influence of Harvard be worthy of a name, it is already Pantheistic. A feeble attempt has indeed been made by one of its Doctors to save the modicum of faith which he retains, and for which he fights, like an Athanasius; but there is not a straw's worth of difference between Pantheism and his own Ism, in the estimation of a Catholic. So true it is that even unbelievers love to imagine themselves Abdiels, and that—as our historical tract has noticed—they, who all their lives have promoted the issues from which they shrink at last, will die in the last ditch, for the shadows of truth, to whose standards they profess to cling.

But we will not embarrass our own position by undertaking for the future. It may be that none of the seven Isms will ever win the day: the Truth may be graciously allowed to prevail. We are content to speak of the present. What actually is—is bad enough. Rationalism, in its broad comprehensiveness, is already the distinctive religion of New England. We appeal to the tracts we are reviewing; we appeal to the *movements* of the day; we appeal to the eyesight of every educated and pious man in the six States. Again, we appeal to every New England Churchman, and we beg him to ask himself *where is the remedy, if not in the religion of which he is a professor?* Where else is the New Testament fully preached and fully believed? We look then to Churchmen to show their colors and, "to speak the truth in love." Let a firm consistent front be maintained; let us know ourselves, and show our antagonists that we know them. And by *knowing ourselves*, we mean knowing what are truly the "distinctive principles" of our religion, as it exists among heresies so various and so flagrant. Episcopacy and the Apostolical succession may be regarded as matters of course. Our ritual system should be less commended, and more thoroughly carried out: for merely to talk about Lent and Ember-days is pharisaism, while the keeping of them, in unobtrusive sincerity and truth, would be letting our light shine before men. But our distinctive principles are the Creeds. The Trinity, the Incarnation, the Atonement, Regeneration, Justification, and the Resurrection of the dead—these doctrines, and those which are inseparable from them, as they are revealed in the Gospel, and as they were originally believed in the Church—are, in short, confessed, in our own Communion, and nowhere else in New England. This is a truth which every day is making more and more apparent; but as there are many persons involved in the spreading degeneracy, who do not suspect it, it is our duty to give them warning in the spirit of frankness and charity. Having no standards of doctrine, they cannot see whither they are drifting, nor how far they have already floated from the anchorage which they intended to hold. Let us then light up the beacon fires of Truth and Love. Let us lift up the Cross. Let us claim that as our great principle. To such an appeal, many an ear will be open, that closes like a bivalve at the first syllable about Bishops, Priests, and Deacons. We have depended too much upon cold logic and dry history; we have felt that the plain matter-of-fact doctrines of the Succession and the Apostleship were enough to persuade men. And so they would be, if men were ordinarily capable of seeing the bearing of these things, and of feeling their necessity. In our Church's feeblest day, and while she but lisped these alphabetic verities, amid scorn and contempt, their force was felt. Yale has never forgotten the searchings of heart, the hubbub and the havoc, that were made among her Doctors a century ago, by the few *stubborn things* discovered in her library, by her own sons, ere yet habitual imperception had blinded their moral vision. To the merest outside truths, which we preach, the head and front of Puritanism bowed down in 1722. Yale never had a President of whom she has more reason to be proud, than of Rector Cutler, who leaving all she gave, came out from Puritanism, to join a feeble handful of Churchmen, because among them only he could find and exercise a valid Ministry. Let her remember too her Johnson, and others with him, who made themselves martyrs for the same constraining truths, and let her not affect to sneer at doctrines which, however elementary, she has been made to feel so deeply, and to which she has paid such tribute! Yet we repeat it, these triumphs were gained upon a giant, with the sling and pebble stones of our youth. We cannot do the feat again, for the simple reason that truth felt, and yet resisted, is less forcibly felt another time. The blow made all New England reel: but when Puritanism recovered itself, and found that it had retained here and there an important name, it could say to her youth, "the worst is over, and we are yet alive." This single assumption has been its preservation. It has taken for granted that the Church had no more to say, and has always represented the contest as one about forms, to which sound minds refused to listen. This we have too much encouraged by consenting to make no advances, and by fighting the battle over, on the old fields. But it must be so no longer. The true issues now are more serious, and by God's good providence we have grown strong. A hundred Churches in Connecticut alone; six Bishops where once there seemed no prospect of one; and a College baptized into the Trinal name, and capable of being made an armory and a fortress of the Faith,—these are our sinews; and for our strength—the Lord of Hosts is with us; He teacheth our hands to war, and our fingers to fight! Now then, let us quit ourselves like men. We no longer dispute for outposts; it is the Citadel which is attacked, and which we must defend. In plain words we are not contending for Episcopacy, but for the Faith once delivered to the Saints.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 4 York st.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Evans, Rev. Benjamin, 172 Broome st.
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Forbes, D. D., Rev. John M., 477 Hudson st.
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Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
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Harwood, Rev. Edwin, 5th Avenue and 79th st.
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In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

REPORT FOR MAY.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of May, 1849, One Hundred and Thirty-five Policies, viz.:

To Merch'ts & Traders	39	To Clergymen	4
" Mechanics	16	" U. S. Officers	3
" Manufacturers	15	" Pub. Officers	3
" Clerks	21	" Agent	1
" Physicians	5	" Teacher	1
" Farmers	4	" Cashier of Bank	1
" Engineers	2	" Students	4
" Lawyers	5	" Other occupations	11
	107		28
			107
New Policies issued in May,			135

Surplus of the Company, May 1st, 1849, $721,152 00
ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. June 2.

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary Tuition in Latin or in French; Drawing and instruction Instruction in Painting with Oil or Water Colors, $12.
Tuition in Music, and Use of Piano, $12 00.
" for Juvenile Day Scholars, per term, $3 00.
" " Advanced " " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERGUSON, Principal.
Piermont, Rockland Co., N. Y., March 12th, 1849.

References.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church,

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

A WELL qualified person to take the charge of a Parish School in the country, can be heard of on application, by note, to H. H., at this office. References given June 30—3t

SACRED ALLEGORIES. By the Rev. W. Adams, M. A. 1. Shadow of the Cross. 2. Distant Hills. New York: General Protestant Episcopal Sunday School Union: Daniel Dana, Jr., Agent—Depository No. 20 John Street.

The form of allegory is of all other methods perhaps the best suited to rivet attention, to delight, and to instruct. It is not only agreeable to children: the mass of readers, from capacity, from education, from habit, are not prepared to reason deeply. Talk of abstract things, and they turn a deaf ear; they yawn at the conversation; they throw aside the book, and they sleep under the sermon; but talk of their old friends, sticks, and stones, and trees; embody virtue and vice, and present them as familiar forms, and the mind is arrested. The allegories of Holy Scripture are the most simple, touching, and beautiful. The outlines are so few, yet so clear, that the eager suggestive mind hastens to fill them up. Observe the parable of the "Sower." How prominent are the several parts of the picture. The husbandman, the seed, the act of sowing, the way-side, the stones, the thorns, are clearly presented to the eye, and the instruction is comprehended. How many thousands have gathered food from the Fables of Æsop! Cunning is abstract; but let it be presented in the shape of a sly fox, with a Christmas-goose flung over his shoulders, or as a good swimmer expelling fleas to the extreme corn-cob, or as an epicure in cheese, and at the same time a lover of music, and the moral is treasured up and laid to heart. The 'Pilgrim's Progress' is an immortal work. It lies in the fore-ground of reading, and is a delight through which the educated all pass in their ascent from childhood to age. It is the most elaborate work of the kind; a parable carried out, and filled up with the exquisite art of a great master. With respect to this, the class of works which we now notice may be considered as minor allegories, although perfectly carried out and finished. They have been perhaps more read and admired than anything of the kind since the days of John Bunyan, although their best praises have not been Loud. They have been the silent tears shed in their perusal. The 'Shadow of the Cross' was the first allegory from the pen of the Rev. Mr. Adams, and its favorable reception prepared the way for that continued series which has since followed, to cheer the Christmas holidays, and to impart instruction and delight to thousands. It is written in the purest Saxon English, and filled on every page with touches of the most tender beauty. If for chastity of style alone, it is worthy of being read and admired with the finest models in the language. Alas! the author of these exquisite productions has gone whither the cross casts no 'shadow,' but the noon-tide sun shines constantly, and 'sorrow and sighing are done away.' What we have from his pen we treasure up and lay to heart. He has gone to the Eternal City, and to the 'Distant Hills,' which he has pictured so beautifully. Parents and others who wish to furnish suitable presents for the young, will find at the Depository, No. 20 John street, a selection of the choicest books, whose external embellishments accord with that which is written. The page on which these works are printed is like a little slab of Parian marble; so pure, so white, so polished; and rival the utmost luxury of the English press.—*Knickerbocker for February.*

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

TRUSTEES:

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgewick,
Stacy B Collins,
John H. Swift,
Jos. B. Collins,
James S. Wadsworth,
Henry W. Hubbel,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Perr,
David C. Colden,
John C. Thatcher,
Rufus L Lord,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gideon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M. D. Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadwa'
May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of two-thirds of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for one-half the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,
Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randal H. Green.

ROBT. L. PATTERSON, President.
Benj. C. Miller, Secretary.
JOSEPH L. LORD, Agent.
Valentine Mott, M. D., } Medical Board of
Jer Van Rensselaer, M. D. } Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

VINUM PURUM AD SACROS,*

IMPORTED, and for sale at moderate prices by, THOMAS McMULLEN, 10 Wall street.

* "Pure Wine for Sacramental Use."

RICHARD UPJOHN, Architect, has removed his office to No. 64 Broadway.
June 23—3t

☞ At Reduced Prices for Cash only ☜

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John Street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Chatechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
First Truths	"	2 00
Duty to God	"	50
Church Primer	"	1 25
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manuel of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manuel of Oral Instruction upon the Bible	"	2 00
Easy Questions for a little child with answers in the words of Scripture	"	2 00
The History of our blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
Bible Companion, vol. 2, New Testament	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

Questions on Genesis, Part 1—$6 00.

The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS

Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

The Library to this date is 186 vols. of various prices. Total, $29 06, nett.

The Children's Magazine, bound in 40 vols., of 144 pages each. Price for the set, $7 20, nett.

The Juvenile Library, 6 vols., 32mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS

Bear and Forbear	half morocco,	10 cents
Norah	"	10 "
The Widow's Son	"	16 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "
The Doubt Settled	"	10 "
Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our duty to God:	"	18 "
Charles Burton. A Tale	"	23 "
Emma. The child that Jesus called. By Rev. H. W. Lee	"	16 "
Scripture reading Lessons for young Children, 3 parts in one vol.	"	25 "

BEAUTIFUL BOOKS FOR GIFTS

The Combatants.—An Allegory. By the Author of "The Dark River," with fine Engavings, from designs by Darley. Muslin, 63 cts.; fancy paper, 37.

The Boy and the Birds.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The King's Messengers.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations; muslin, 62 cents; fancy paper, 31.

The Old Man's Home.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cents; fancy paper, 25.

The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cents; fancy paper covers, 25.

The Distant Hills.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cents, fancy paper, 25.

Sacred Allegories.—The Shadow of the Cross an The Distant Hills, in 1 vol. Muslin, gilt, $1.

The Dark River.—An Allegory. By the Rev. Edward Munro. With four elegant illustrations. Muslin, 12½ cents, fancy paper, 25.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin, 37 cts. smaller Edition, paper, 12½ cents.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cents.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St.

EDUCATION IN SCOTLAND.—The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular Curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States;* and he has had long experience as a teacher.

TERMS:

School-boys—*Five Hundred Dollars*, per annum;
Collegians—*Seven Hundred Dollars* per annum.

N. B.—These terms, payable half-yearly in advance, include boarding, washing, books, stationary, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the
REV. JAMES MACKAY,
18 *Ness Bank, Inverness, Scotland.*

Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness;

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev. Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocese of Connecticut;

Also to Nathan Smith, Esq., New Haven, Conn; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, Nov. 24, 1848—1y1tmi.3tm4p

ORGANS—HENRY ERBEN, 172 CENtre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 6 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—1y.